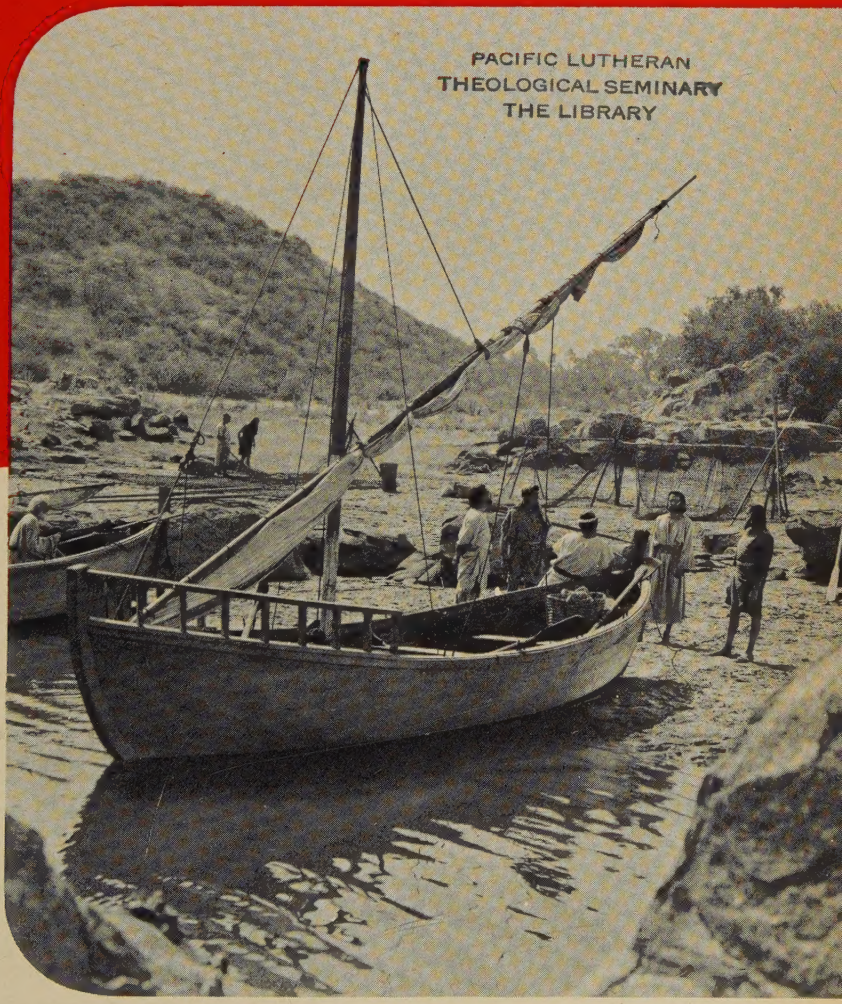
# The LUTHERAN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY



**CALLED BY JESUS**

**They became fishers of men**

ol. 36, No. 17

JANUARY 27, 1954

10 CENTS

# Seeing Our Faults

PREACHING ON THE TEXT "Ye shall know the truth and the truth shall make you free," I was stressing the need to see and accept the truth about one's condition, as the first step necessary before any improvement can be effected. I was pointing out that usually our faults are obvious to everyone except ourselves, but that we are never freed from them until we see and accept the truth about ourselves.

Since it was the first Sunday in Advent, the color of the paraments was purple. Imagine my embarrassment when a member of the altar guild greeted me at the door with, "Pastor! Why did you wear that green stole? It upset me all through the service!"

It had not bothered me as I had been totally unaware that I was wearing the green instead of the purple stole. How like our sins, I thought—visible to everyone else but ourselves.

—WALTER COWEN

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentiner
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania
H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

**CHANGE OF ADDRESS AND RENEWAL ORDERS**

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1954, by the United Lutheran Publication House. Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

# THIS WEEK in The LUTHERAN


PROPHET OF CAPITOL HILL - - - By Robert E. Van Deusen 12
Washington church life is influenced by Dr. Oscar Blackwelder

CHURCH-STATE PROBLEM STIRS MEXICO - By Stewart W. Herman 15
Virgin of Guadalupe stands as a symbol

CHRISTIAN RESOURCES ARE NEEDED - By Jacob W. Heikkinen 19
Religion's place in the split world structure

NAVY OFFERS RELIGIOUS PROGRAM - - By Karl G. Peterson 22
Chaplains play an important role in recruit training

MRS. PERREAU CALLING! - - - - - - By Grover Brinkman 25
Her tragedy helped dispel another's grief

THE WORDS WERE UNKIND - - - By Rachel Harris Campbell 28
They stung bitterly—until Paula knew what prompted them

**NEWS**

Church in the News - - - - - - - - - - - - - 4

World News Notes: Berlin Conference - - By Stewart W. Herman 10

Washington: Congress Opens - - - - By Robert E. Van Deusen 11

Overseas: Norway - - - - - - - - - By Enok Adnoy 35

News in the Churches:

Florida - - - - W. E. Pugh 36
Illinois - - J. E. Cooperrider 37
Maryland - - - W. P. Ard 38
New England - - H. D. Hrdlicka 40
Pennsylvania:
Johnstown - - R. G. Sander 41
Rocky Mountain - Oliver Weaver 42
South Carolina - W. C. Boliek 43

Story of the Week - - - 37
Home Missions - - - - - 39
Campus - - - - - - - 41
People - - - - - - - 43
Welfare - - - - - - - 45
Changes of Pastorate - - - 48

**FEATURES**

Five Make a Family: On With the Food - - By Margaret A. J. Irvin 30

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

Books - - - - - - - 33
In Conclusion - - - - 50


COVER PICTURE. Along the shore of the Sea of Galilee, Jesus found Simon Peter, Andrew, James and John. "Follow me and I will make you become fishers of men," he said, and immediately they left their nets and followed him. Scene is from a Cathedral Films production.

# THE CHURCH IN THE NEWS

## Clothing was collected

Lutheran housewives of America had done the biggest housecleaning in their history. From clothes closets and old trunks in the attic they brought out 1,311 tons of coats, dresses, shoes. Much of the clothing was in first-class condition—merely outgrown or out of style. The huge pile of useful garments, donated last month by American women to Lutheran World Relief, was worth about $3 million.

To shoddily clad refugees in a dozen countries the clothing meant improved chances of coming through the winter safely. ("We *must* have a new coat for our boy," said the mother of a 12-year-old—*see photo*—displaying the threadbare garment which is the only coat he has.)

The used-clothing collection which began at Thanksgiving had produced the biggest result in the history of overseas relief campaigns which Lutherans have been conducting since the war. Collections were 29 per cent larger than the year before. This time the Lutheran Church—Missouri Synod shared with National Lutheran Council churches in gathering supplies.

Fifteen per cent of the total collected in the U.S. came from one state—Wisconsin. In a strenuous campaign directed by Dr. Charles A. Puls of Madison, 18 carloads of clothing were secured. The Chicago area collected five carloads, New York three, Minneapolis and St. Paul three, North and South Dakota nine.

## Shipments go overseas

A hundred tons of clothing collected in December had been shipped to Palestine, reported Bernard A. Confer of Lutheran World Relief. Refugees in camps

JOBLESS REFUGEES CHECK ON FAMILY WARDROBE
*Wanted: one boy's coat*

at Bethlehem, Hebron, Jerusalem, and elsewhere in Jordan and Lebanon would receive this gift. Another shipment was en route to Germany where refugees from the Soviet Zone need help.

Total shipment of food and clothing by Lutheran World Relief in December was valued at $1,689,286, said Mr. Confer. The U.S. government was the biggest contributor. It provided nearly 2,000 tons of butter, powdered milk, and cheese from surplus supplies. An equally large donation of government supplies had been shipped in the preceding month.

In the December shipments were 564 tons of wheat contributed in late autumn to the All-Lutheran Food Appeal. The wheat went to Germany, India, and Palestine. Austria, East Africa, and Yugoslavia also received recent shipments of food and clothing.

### Germans pray for peace

Germans tried to be a bit cynical as American, British, French, and Russian diplomats were scheduled to meet in Berlin this week. "Many shrug their shoulders when asked what they hope of the conference," said Bishop Otto Dibelius. "They fear that at this conference each will deliver his own monologue, and has already formulated his own opinions. These feelings conceal a real fear that we shall again have our hopes dashed, and see this conference go to pieces."

But hope for improvement in the German situation was too strong for the pessimists, especially in the East Zone. "With us in the East," said Bishop Dibelius this month, "there lies behind all cries of skepticism the quiet but passionate prayer, 'Let it not be in vain. Let it be a step toward the unity of our fatherland.' "

On the evening the conference was to open, Jan. 25, a service of intercession was scheduled in St. Mary's Church in East Berlin. Bishop Dibelius, who was to conduct the service, urged Christians of the world to join in prayers for the guidance of statesmen assembled for the conference.

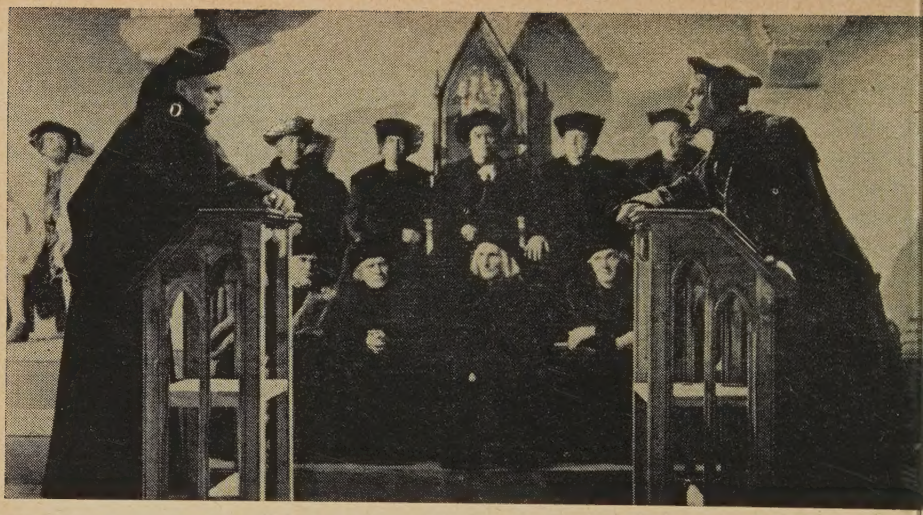
"The Evangelical Church holds no exaggerated hopes or expectations in regard to the outcome of the conference," he said. "We Germans must stand by helplessly and await the decisions of the world powers." Germans in Berlin can do only one thing, said the bishop. They can make visiting statesmen "aware that they are surrounded by hundreds of thousands of praying people."

### Presbyterians protest "Luther" ban

Presbyterians in Montreal spoke up as sharply as Lutherans this month in protesting a Board of Censors' ban on showing the *Martin Luther* movie in Quebec. To keep *Luther* off the screen, said the Montreal Presbytery, is an "admission that in the Province of Quebec we are headed for a control of thought, communication, and action which is absolutely dictatorial, in the tradition of Communist-dominated countries.

"If any group or ecclesiastical body," said the Presbyterians, "feels that this film should not been seen by its members, it has the right to forbid them to attend. Such a ban is a completely unwarranted restriction on the rights of the Protestant people, not to mention others, of this province.

"If this ban is carried out," the Presbyterians said, "it means that the Board of Cinema Censors is arrogating to itself powers entirely beyond its right. It is saying that whatever does not happen to suit its own particular taste, philosophy, or religious views should be forbidden. Moreover, if this totalitarian philosophy is accepted, any other board could in



LUTHER IS IN ANOTHER ARGUMENT
*Luther's first big debate was with John Eck at Leipzig in 1519. Movie portraying this scene is storm-center of argument in Quebec*

principle be established to censor books, newspapers, or even sermons. Thus, it is the beginning of the end of the freedom of communication."

### Lutherans are shocked

The Quebec censors decided on Dec. 11 to refuse a license for showing *Luther* in theaters of the province. Not until Dec. 30 did Alexis Gagnon, chairman of the censorship board, feel obliged to make a public explanation. He said it "would be against the real interests of the population to show a film that would cause undue antagonistic sentiments."

Objection to the picture centers on the scene showing Pope Leo X endorsing the sale of indulgences. Censors do not claim the scene is historically inaccurate, but assert it would offend Roman Catholics who might see the picture.

Lutherans of Montreal wrote to Quebec's Premier Maurice Duplessis this month that they are "shocked" by the ban on the picture, and "count it not only an injustice to the truth of history and to the deep religious convictions of all Protestant people, but see in it a grave danger to the trust and authority which the people of this province have placed upon the government for the protection of their freedom."

The protest came from the Montreal Lutheran ministerial association, signed by the Rev. J. F. Neudoerffer. It stated that "we deplore the ban for its injustice to the freedom of people to see honest, true, and exceptional films of this nature. The freedom of the screen is as much a right of man as is the freedom of speech."

### Newspaper protests "total blackout"

An Ohio newspaper, the *Toledo Blade*, added its editorial voice to protests against the Quebec ban on *Luther*. Toledo residents who saw the film can testify that it "is the kind of motion picture that fulfills the too seldom realized potential of the movies," said *The Blade*.

The Quebec ban on *Luther*—based on a desire to avoid public controversy—"is the most insidious of all kinds of cen-

sorship," *The Blade* asserted. "Carried to its logical conclusion, it means nothing which might be displeasing to any person who might see or read it should be permitted to appear in print, on the stage, or screen. It would mean a total blackout of ideas."

There is a great difference between staying away from a movie you don't wish to see, said *The Blade*, and "denying the privilege of seeing it to everyone. What if all mention of the impending canonization of Pope Pius X were kept out of newspapers on the ground that Protestants, who do not canonize their saints, might be offended?

"There is room in this world for many faiths, many practices, many interpretations of history," *The Blade* stated. "There is room to study them, to discuss them, to represent them in words and pictures. So long as it is honestly and tastefully done—as it surely has been done in the production of *Martin Luther* —a greater measure of respect and protection is provided the faiths of all free men."

## Catholics win on "French Line"

RKO had made a deal with the Roman Catholic Legion of Decency, it was announced in mid-January, to take *French Line* out of movie theaters and delete some scenes showing too much of Jane Russell before releasing the picture throughout the country.

Archbishop Joseph Ritter had warned all Roman Catholics of the St. Louis diocese, where the picture opened, that they would be guilty of mortal sin if they went to see the film. The picture would be fought by churchmen all over the country, it was threatened, unless objectionable scenes came out.

## More religion in college

There was one thing on which Protestants and Roman Catholics agreed this month: there seems to be more respect for Christianity in American colleges.

The situation is improving, Bishop Henry Knox Sherrill of the Protestant Episcopal Church told college presidents and deans at a meeting in Cincinnati. "The professor who described all religion as superstition—and at one time had a considerable vogue on college campuses —is largely out of date," he said.

"There is a changed atmosphere on the college campuses. I do not mean to imply that either faculty or students are 'hitting the sawdust trail,' " said Bishop

QUEEN GOES TO CHURCH

*Queen Elizabeth, in round-the-world tour of British dominions, had attended church services wherever she went. In New Zealand she laid cornerstone for a cathedral in Wellington, and in Auckland entered the cathedral with Bishop W. J. Simkin*

Sherrill, "but there is a deeper concern for and interest in religion. Christianity once again has become intellectually respectable."

Roman Catholic Archbishop Karl J. Alter said the "unmistakable trend in education today" is in the direction of the study of religion "as a necessary study in any significant exploration of truth itself." He said some educators had ruled out of college study "the entire area of religious experience, as if it had no historical significance or no social value."

This is illogical, he said. "How anyone can explain the course of history, the nature of the differing civilizations with their distinctive national institutions and social policies, without a comprehensive and accurate knowledge of the pertinent religious beliefs and practices, is a profound mystery to me."

### GIs are generous

The way American soldiers on duty in Korea have looked out for orphaned children made a strong impression on Bishop William C. Martin. The National Council of Churches president had made a Christmas-season tour of army centers in Japan and Korea.

"It is the most amazing bit of natural philanthrophy I have ever seen," said Bishop Martin in telling how GIs have brought thousands of children into orphanages and contributed to their care.

Lutherans in Zion Church, Harrisburg, Pa., were among those who had been encouraged to help a GI member of their congregation, George E. Zearing, in caring for one group of Korean orphans. Mr. Zearing found 60 children living in a shack with insufficient food and clothing. He and other soldiers gave what they could, and sent pictures home to Harrisburg in an appeal for help.

### Germans learn stewardship

Protestants in Germany pay the government a small annual tax for church support (usually eight-tenths of 1 per cent of their income tax). That seems to most people a sufficient contribution. Sunday

THE PICTURE WENT TO HARRISBURG
*GI found 60 war orphans who needed help*

offerings are small. "The effect is deadening," the Rev. Carl Mau told a Lutheran stewardship conference in Minneapolis this month.

No one is challenged under this system, he said. Church members feel that since they have paid their taxes, they have done their part, although their contributions are actually small. Along with a weak sense of stewardship is poor church attendance. Although 98 per cent of the Germans are church members, only about 5 per cent attend church regularly.

"Through contact with American churches since World War II in relief and interchurch aid programs," Mr. Mau reported, "German Protestant leaders have seen the shortcomings of their operations and have asked help in developing their own programs of stewardship and evangelism."

The Church of Hannover, headed by Bishop Hanns Lilje, has been the first to establish a department of stewardship and evangelism. It is giving its members "Lord's treasury boxes" in which they can place a proportion of their income for church purposes.

Mr. Mau, a pastor of the American Lutheran Church, is on loan to the Lutheran World Federation to develop stewardship programs in Germany and will return there after a three-month furlough.

### Church has new life in Germany

An airplane trying to fly from Denmark to Finland was forced back to Copenhagen twice by storms over the Baltic before it could land at Helsinki. On board was Bishop Hanns Lilje, making his first visit to the Church of Finland as president of the Lutheran World Federation.

Church officials, newsreel cameramen, and reporters were waiting for the bishop when he arrived. Bishop Lilje told them about postwar developments in the German Church.

Churches in Germany are in the process of creating "new forms of church life" rather than merely reconstructing the old forms of prewar times, he said. The Germans have recognized the danger of merely reviving what existed before and are making every effort to avoid that mistake.

The bishop emphasized that the present-day Evangelical Church in Germany "takes an entirely new position in political life." During the Nazi regime the church "lived in a ghetto." It has since the end of World War II "stood in the forefront of public affairs," he asserted.

The Church in Germany, Bishop Lilje added, has also recognized the value of the laymen's movement. Activities of the Lutheran World Federation have played an important part in creating ecumenical relations both in Germany and elsewhere.

### New college in California

A recommendation that a Lutheran four-year liberal arts college be established in California was made to the National Lutheran Educational Conference this month.

Dr. Gould Wickey of the ULC Board of Education, chairman of a survey commission which spent three years in a study of the question, warned against founding such an institution "in the traditional pattern under which one church assumes all of the responsibility."

"This venture in higher education should, instead, call forth a new pattern of organization," he said, "in which all Lutheran bodies in America—or at least a considerable number of them—would co-operate in the college project."

Dr. Wickey said that California's "phenomenal population growth" was the principal basis of the recommendation.

"IN JANUARY it will be seven years since my husband was arrested. It is hard for me to bear because I know he is innocent. Thank God that we can now exchange one short letter (15 lines) each month and I can send him a seven-pound package.

"But the regulations are very strict. He is in K. Z. Lager (Concentration Camp) Bautzen in Saxony. In 1950 he wrote to me under orders that he had been condemned for American espionage in 1948 to 25 years' imprisonment. Wives in the East Zone are allowed to visit their husbands for a half-hour every three months.

"I asked for permission twice but received no reply. Since last August I have had to send him 10 marks per month and since January they insist on West German marks which cost me much more. I hope that the Four Power Conference will be a great success for us here in Berlin and that I will be able to see my husband again."

THUS—IN A LETTER which I have just received—is expressed the hope of the "little man" in Germany for an end of the East-West tension. Most Europeans have, like this Berlin woman, a personal stake in the pow-wow scheduled to begin on Jan. 25. They pray for some sort of miracle. Some put on a rather cynical pose, saying they expect nothing except more propaganda duelling between Americans and Russians. But it is obvious that they are merely trying to build up a defense against possible disappointment by professing not to hope for anything.

Not since the abortive Foreign Ministers' Meeting in 1948 at London have the Big Four tried to come to grips with the world's postwar problems which they themselves created. Contact in Berlin itself was broken off in 1947 and the big Allied Authority Building in Hitler's former capital has stood empty ever since.

### Situation has changed

Much has happened in those seven years. When negotiations stalled, Russia was busily annexing East Europe without opposition and trying to drive the Western Allies out of Berlin in the hope of swallowing prostrate Germany too. Today West Germany and West Europe are far stronger than they were in 1947. Moreover, there has been a war in Korea which did *not* end in a Communist victory. Today the danger of quick Red triumphs in both Europe and Asia seems to have receded. In short, the basis of East-West negotiation has shifted.

THE GOAL of the Big Four Conference should be the reunification of Germany and European unity. Needless to say, there are still two diametrically opposed ideas as to how these goals should be achieved and, therefore—it must sadly be admitted—there is very little likelihood that the prayer of a Berlin housewife will be answered as she hopes. As she recalls her husband's violent anti-Nazi—indeed, pro-Communist—attitude, it must seem a mad jest of fate that he is still imprisoned in one half of his country while she lives alone and impoverished in the other.

The big issue seen through the eyes of the little man will soon be crystallizing this way: If the Big Powers cannot reunite our divided homes, let's develop *our own big power* to do it for us. Isn't this where we came in?

—STEWART W. HERMAN

# Washington

## CONGRESS OPENS

THE CURTAIN is up for a session of Congress destined to be packed with drama. The prologue held the spotlight for an hour, as the president gave his "State of the Union" message. Then other actors—some good, some bad, some mediocre—crowded to the center of the stage.

Eisenhower received a big ovation before the address. During the speech there were several bursts of applause, the loudest and longest being at his proposal to deprive proven Communists of their citizenship. At some points, the applause came after a cautious statement of principle but before the more daring "however" clause. Some paragraphs drew only scattered response or polite silence.

The plot in this year's play boils down to one question: Can the first Republican president in twenty years win the support of his own party in Congress? It will be interesting to see whether there is any resemblance between the prologue and the epilogue.

### Cast of characters

Much of the drama will come from the difference between Eisenhower's viewpoint and that of legislative leaders. The power of committee chairmen and their selection by seniority put conservatism in the saddle. In spite of the president's efforts to "sell" his program through consultation with Congressional policy makers, it will meet strong opposition.

Part of the trouble will be from prima donnas who want to impress the folks back home. Senator John Bricker, for example, is determined to pass something that can be called a "Bricker Amendment," although even in its watered-down form it is opposed by the administration as weakening the position of the U.S. in its foreign relations.

Congressman Dan Reed, a veteran of 35 years in the House, isn't going to be swayed from his determination to cut taxes. He may decide to propose a 5 per cent cut in income taxes beyond the 10 per cent drop on Jan. 1.

### Always McCarthy

And then there is always Senator Joe McCarthy. Other senators are concerned over the following the Wisconsin senator is getting among the voters of their own states. There is a two-fold move behind the scenes: to insist that McCarthy's Investigation Subcommittee confine itself to corruption and inefficiency in government and let subversives be tracked down by Senator Jenner's Internal Security Subcommittee; and if McCarthy resists that, to cut down on his committee's appropriation.

Senator Knowland and Congressman Martin will make some effort to bridge the gap between the White House and Congress. But the fall elections will always be in the background. Each congressman and one-third of the senators will have to decide which is most important, what the people of their district or state think, or what is good for the country as a whole.

That puts you and me into the cast of characters. Christians of both parties should take the time to know what their proxies on Capitol Hill are doing, to study the issues, and to express their convictions. When the curtain falls next July, the bit parts played by individual citizens may determine the success or failure of the 83rd Congress.

—ROBERT E. VAN DEUSEN

# PROPHET OF CAPITOL HILL

By ROBERT E. VAN DEUSEN

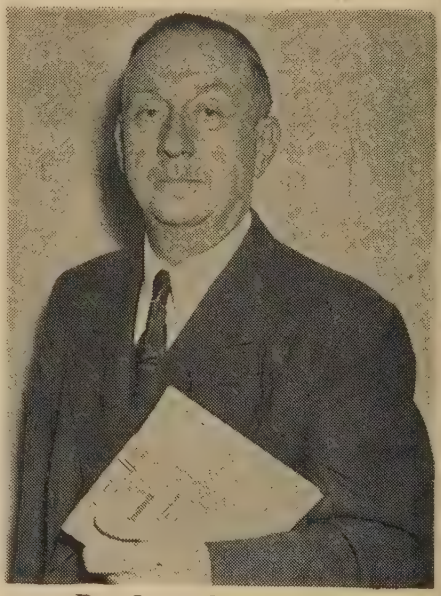
**Dr. Oscar Blackwelder's 20-year pastorate in Washington has had a deep influence on religious life in the capital**

TWO DECADES of preaching, teaching, and counseling on Capitol Hill in Washington have made Oscar Fisher Blackwelder a marked man. As he walks the two blocks from the Church of the Reformation to the broad steps under the world-famous dome, policemen, senators, cab drivers and congressmen wave a cordial greeting.

The secret of Dr. Blackwelder's influence is not the location of his church, with its worshipful atmosphere and its brand-new educational unit. It is not even his effective preaching, bringing the light of the Gospel to bear on personal problems and national issues. It lies in the warm personal relationships which he has with individuals. People are his passion.

DR. BLACKWELDER is a welcome visitor at the offices of scores of congressmen and senators. He is not awed by their importance. He is conscious of their problems, and of their fearsome responsibility as legislators. He is not a political advisor—he is a personal counselor.

Members of the office staff are as important to him as "the boss." They too are people in need of friendly understanding. Small wonder that he feels at home in the House and Senate office buildings, and that they have assumed for him the familiar atmosphere of a college dormitory. It is easy, too, to understand why many members of Congress, both Lutheran and non-Lutheran, as well as many staff members from Congressional offices, attend services at his church.



DR. OSCAR BLACKWELDER
*He speaks to hearts*

In the pulpit, Oscar Blackwelder has the same personal touch. He speaks to the hearts of individuals. Particularly in his Sunday evening sermons, he faces quietly and honestly the tensions of modern life, the acid ferments that corrode the morals of people alone in a big city. His emphasis on mental and spiritual health over the years has brought hundreds to him for private counseling.

---

*Dr. Van Deusen, Washington representative for the National Lutheran Council, writes the Washington page each week for* THE LUTHERAN.

At the same time, Dr. Blackwelder is acutely conscious of the prophetic function of the Christian ministry. One of his deep convictions is that the church should speak to the nation as well as to individuals. In his study, in his preaching, in his writing, he wrestles with the moral and spiritual implications of national issues and tries to find the relevance of the Christian gospel to their solution.

Several of his sermons were printed in full in the appendix of the *Congressional Record,* having been placed there by members of Congress who were impressed by their cogency. Two that were widely discussed were a critique of U.S. foreign policy before Pearl Harbor and a criticism of the Supreme Court decision on religious education in the Champaign schools. Another was a comprehensive classic entitled *The Contribution of the Church to the Problems of American Democracy.*

Blackwelder's prophetic witness has been not only to the government, but to the church as well. He was one of the early leaders in the social action emphasis within the Lutheran church. In church-state relations, he has stressed the role of the church as the conscience of the state. Through the Washington page of The Lutheran, he pen-sketched Christian laymen in government service and helped to crystallize Christian thinking on national issues.

One of the highlights of his ministry on Capitol Hill was when, at the invitation of the Nebraska delegation to Congress, he offered the prayer at the unveiling of the statue of William Jennings Bryan in Statuary Hall. Another was when, as president of the Washington Federation of Churches, he took part in the memorable 1941 Christmas service just after Pearl Harbor, with Franklin D. Roosevelt and Winston Churchill as worshipers.

Oscar Blackwelder is most widely known as a preacher. He took part in the National Preaching Mission in 1936-37 and the National Christian Mission in 1940. He has been in demand as a speaker at interdenominational gatherings such as the Chicago Sunday Evening Club, the Ohio State Pastors' Conference, and the Florida Chain of Missionary Assemblies. For a number of years he was chaplain of the Chautauqua Assembly.

His devotional talks at the Philadelphia convention of the United Lutheran Church were notable for their warmth and directness. The climax of the radio phase of his preaching ministry was in the nationwide Sunday Vespers, where he succeeded Dr. Paul Scherer. His skill in discerning the preaching values of Bible passages was recognized in his assignment to write the exposition on Galatians in the new *Interpreter's Bible.*

Locally, the growth of the Church of the Reformation has been due in large measure to Dr. Blackwelder's stature as a preacher. When he came to Washington in 1933, the 300 members were meeting in a theater, having been deprived of their building to make way for the annex of the Library of Congress. Under his leadership, the present edifice was built, and 2,600 new members were received in 20 years. Today, with over 1,800 confirmed members, Reformation is the second largest church in the Maryland Synod. The largest is Christ Church in Baltimore which was formerly served by Dr. Blackwelder.

The concentration of effort needed to lead a growing downtown church has not kept Dr. Blackwelder from active interest and participation in the church at large. For eight years he served on

the Executive Board of the United Lutheran Church in America and for 12 years on its Board of Publication. He was a commissioner of the ULC to the Federal Council of Churches before the formation of the National Council of Churches.

Locally, his influence has been in the direction of ecumenical fellowship. He served as president both of the Washington Ministerial Union and of the Washington Federation of Churches. He was elected to membership on the Council of the Washington Cathedral. As a member of the Washington Housing Association and in other capacities he gave leadership to civic causes and programs of human welfare.

Oscar Blackwelder's churchmanship has deep roots. His great-great-great-great-grandfather, the Rev. Adolph Nussman, buried in 1796, was the first Lutheran pastor in North Carolina. Coming out of the Lutheran tradition of the southland, Blackwelder has succeeded in fusing the best in northern and southern culture in the cosmopolitan pattern of the capital city.

One of his "sons" in the ministry is to succeed him in the active leadership of Reformation Church. When Dr. Blackwelder was elected pastor emeritus in the interest of his health, Dr. Lawrence D. Folkemer, head of the Department of Religion at George Washington University, was elected pastor. Dr. Blackwelder confirmed his successor as a youth in Christ Church, Baltimore. A graduate of Gettysburg College and Seminary, Dr. Folkemer formerly was pastor of the Church of Our Savior, Lansdowne, Md.

ONE OF THE keynotes of Blackwelder's ministry has been an insight into the spiritual basis of true patriotism. He has inspired Christian laymen in government service to interpret their religion in terms of their public responsibility. For national leaders and individual citizens alike, he has provided new incentives for loyalty to God and country.

NEW PASTOR AT REFORMATION
*Dr. Lawrence Folkemer*

A favorite story of his paints a picture which typifies his ministry on Capitol Hill. During the dark days of World War II, the Washington blackout banned the floodlights on the Capitol dome. On the evening of V-J Day, a large crowd gathered in the church for a service of thanksgiving. While they were there, the lights went on.

When the people left the church, the dome was flooded with light for the first time in four years. The quiet beauty and the deep emotion of the worship service found a hushed echo in the streets as the significance of the symbol of liberty made itself felt. The crowd melted away reverently. Church and nation became more precious that night, as faith illumined freedom.

# Church-State Problem Stirs Mexico

By STEWART W. HERMAN

**Rigid government regulations restrict Roman Catholics, but there are many loopholes and laws are not enforced**

THEY CALL HER THE "Queen of Mexico." She is also recognized internationally as the "Queen of Wisdom and of the Americas." That makes her Queen of the United States, too! Protestants may not be very well acquainted with the lady, but all Roman Catholics will immediately identify her as the Virgin of Guadalupe.

"There is no one in Mexico who does not at some time every day see her picture!" So speaks a semi-official guidebook, waxing indignant at the slighting comment of a rival publication which says that "for centuries devout Mexicans have been praying and praying for the help that never seems to come . . ."

HERE YOU HAVE in a nutshell the two aspects of modern Mexico, one part of which (perhaps 30 per cent) is "practicing" Roman Catholic whereas a large proportion of the remaining part practically rejects all religion in favor of human progress. For 300 years the Church of Rome held absolute sway over Mexico as a Spanish colony, but for the last century the basis of independent government has been a Godless constitution of social reform.

The battle is by no means over. Each successive president of the Republic interprets this aspect of the constitution to please himself. Some have been avowedly Catholic, others have been strongly anti-Catholic. Today's regime under President Ruiz Cortines seems to be staying as close to impartial justice as is Mexicanly possible.

Exploding firecrackers roused me early on the morning of Dec. 12, the Virgin's special day. Pilgrims had been arriving from all over the country for this annual festival. Three days before, as we were driving back over a 10,000-foot mountain from Puebla, we saw them in the light of our headlamps trudging on through the night, thick serapes protecting them against the chilly rain.

GUADALUPE IS A SUBURB of Mexico City. At noon the huge plaza before the great church on the edge of the capital presented a strange and wonderful sight. In wild, barbaric and tawdry splendor hundreds of Indians were executing ancient dances in honor of their Queen. Each group of 20 or 30 was surrounded by a tight-packed fringe of onlookers, watching the dances with silent intensity. Simple, monotonous music endlessly issuing from simple instruments kept the feet stamping and shuffling. Yet the prevailing impression was one of silence, broken only by the raucous noises of a carnival beyond the broad boulevard.

Some of the dances derived directly from the Aztecs, whose half-naked, coppery descendants wear high head-dresses of Montezuma-like plumes. Other performances told of an episode in Mexican history, such as the French landing in the 1860's. There were at least two teams of dancers engaged in a tireless duel with swords and staves. One represented the Moslem Moors being driven from Spain by Christian soldiers.

Doggedly the dancers continued throughout the day, stopping only to munch tortillas and frijoles. Patiently the queues formed before the three main doors seeking entrance to the gigantic church, hoping to caress the glass window behind which the Queen's picture hangs, and rub the same hand over their faces and bodies. Cripples among them hoped for a healing miracle, but the festival's sad toll this year was four dead and 688 injured.

THE STORY OF THE PICTURE goes back to 1531 after Mexico's first bishop had righteously ordered destruction of heathen gods and their temples. An Aztec goddess of earth and corn had her shrine near here, and was very popular. The people grieved and were slow in turning to the Christian faith.

Then one December day on his way to church an early Indian convert—rebaptized Juan Diego—heard heavenly music and saw a glowing vision at this desolated place. A gentle voice told Juan to ask the bishop to build a big church on the site of the temple to comfort the Indians.

When the skeptical bishop asked for proof, the vision filled Juan's cloak with fresh roses that bloomed miraculously on the barren hill. Moreover, when the *tilma* was opened, the picture of a dark-skinned Madonna—which all Mexicans now see once a day—was on the cloth. Conversions followed fast.

This cloak is venerated today within its glass case. Fumbling prelates have touched up the portrait from time to time but everybody knows that the miraculous image is still underneath. In 1754 the pope declared the Virgin of Guadalupe to be Patroness and Protectress of New Spain. Her other title as Queen of the Americas dates from 1945. This year the crowd of pilgrims was estimated at 500,000.

COMFORT FOR THE INDIANS
*Guadalupe shrine stands on site of ancient temple. Latin motto on gate says "Blessed is the fruit of thy womb"*

THE GREAT CHURCH of Guadalupe illustrates not only the piety of large throngs of Mexicans but also the political tug-of-war between church and state. The former president, Miguel Aleman, in his short term reputedly broke all records for diverting public funds to private purses. Despite his scandalous life, Roman Catholic forces supported him strongly and under him the church also profited mightily—not only by illegal subsidies to Roman Catholic schools but by "public improvements" such as the costly new plaza before the Virgin's church. When Ruiz Cortines came to power, he stopped the school subsidies—which, in fact, were going to a few swank

church schools while public schools suffered—and also reallocated a large part of the plaza fund to public housing.

The laws of Mexico are still stringently anti-clerical, but within the framework of those laws Roman Catholicism has been regaining its lost positions. (U.S. Ambassador O'Dwyer exerted his influence in this direction!) One thing is plain: anti-clericalism will never destroy Christian churches as effectively as Archbishop Zumarraga destroyed the Aztec temples, because it has nothing to put in their place, in front of which the common people might continue their traditional festivals. Socialism is not a religion and does not satisfy—as Mary does—the spiritual needs of the poor. Schools, libraries, hospitals are no substitute for Christianity either, largely because they should be its product.

ANTI-CLERICALISM nevertheless has achieved one notable success. Every church in Mexico is automatically the property of the state without involving the state in any financial responsibility! It is also true that no religious services are legally permissible outside of churches, though some Protestant groups are operating in rented houses. Neither may schools nor hospitals be run by churches, but there are many thinly veiled "private" institutions controlled by individuals who are only one technical step removed from the church. Catholic children are hauled back and forth in buses under the care of nuns, who are likewise proscribed. Legally no non-Mexican may minister to Mexicans or serve in the Spanish language, but Catholics in increasing number and Protestants in decreasing number are doing so.

Mexicans, by and large, are a friendly, tolerant and easy-going people. They are willing to allow an amazing number of infractions and abuses, but there is also a hard core of stern resolve against letting the Roman Church regain a throttlehold on the state and its economy.

The unique formula of state ownership of church property not only prevents a recurrence of a great land-grab, but also protects church property and keeps it in trust for the people. Once the Roman Catholic hierarchy, in high dudgeon, decided to withdraw its priests and close a church. The government said the church could do what it wished with the priests but the building must stay open for public worship. A group of devout people was authorized to maintain the property and keep it in good order. The priestly walkout lasted for a couple years but the church remained open for worship.

JUST A FEW MONTHS AGO a Protestant chapel was completely destroyed and others were publicly marked for similar treatment. The government, which holds title to all Protestant churches also, was too slow to prevent the act but it stepped in and prosecuted. It could not rebuild the destroyed church but its action put an end to the time-schedule.

The American Church in Mexico City, the British Church and the Lutheran churches also belong to the state. You may build a church—although it's not so easy as it sounds—but you cannot use it without transferring title unreservedly to the state. There is not even any formal guarantee that you may continue to use it. But the fairness of the state was evidenced in a rather remarkable decision recently. The American Union Church needed a bigger and better plant. It secured permission to build and also an agreement that, when the new church is given over to the state, the present prop-

CATHEDRAL IN MEXICO CITY
*Oldest and largest in the New World*

erty will be returned to the church committee to dispose of by sale.

Not long ago a Mexican Presbyterian congregation lost its building when a new street was made. As the old church had once been Roman Catholic, the state looked around and found another ex-Roman church which was being used as a storehouse and let the Protestants have it for worship. Such events do not occur without strong Roman protests. Under Aleman an attempt was made to dislodge an old Methodist congregation which for many decades has been using a roofed-over cloister in the center of the capital.

THUS, THE RELIGIOUS struggle continues on all fronts. In Mexico, Protestants occupy a very small segment of one front in a great battle which is still being waged. Communists, especially those in artistic circles, openly propagandize against all Christianity in a manner that has no parallel elsewhere in the Western Hemisphere. Part of the reason for this may be that nowhere else in the Americas is there such accusing evidence of a truly astounding culture done to death by Christian conquerors.

Point to the human sacrifices of the Aztecs and many other barbaric features of their civilization as much as you will, the handiwork of four centuries of Christianity is far from being a source of pride. At least, I felt anything but pride as I saw the bedraggled, the underfed, and the ignorant gathering in superstitious awe before the Shrine of the Queen of the Americas. It seemed as though the coming of Mary on Dec. 12 had completely blocked out the coming of Christ on Dec. 25. The fact is that it was he who came to save, not Mary.

SIN IS SUBTLE; it persuades people, who would forever say "No" to Christ, to say "Not yet" to Him—and to say it forever.
—GEORGE E. SWEAZEY in *Effective Evangelism* (Harper)

TO SOLVE WORLD PROBLEMS

# Christian Resources Are Needed

By JACOB W. HEIKKINEN

**Contrasts and cleavage in Europe today show need for theological study to interpret the real meaning of life**

WE SEEM TO BE ENTERING into an age of biblical and theological awakening. New opportunities are opening for the continuance of the cause of the Reformation. Tensions in present European continental life call for solutions based on a theological point of view.

Last summer Lutheran theological conferences took place on a circuit covering continental Europe, Scandinavia and Finland. Discussions were based on the theme "The Work of the Holy Spirit in the Church." The choice of this subject was prompted by the deliberations of the LWF Assembly at Hannover in 1952 and anticipated the 1954 Evanston assembly of the World Council of Churches, whose theme is to be "Christ, the Hope of the World." The Lutheran approach to the question of Christian hope is through an understanding of the work of the Holy Spirit.

ON CONCLUDING this theological tour, one overpowering conviction came to me: never again should the Christian interpretation of life be permitted to be separate from the political and economic facts of history. Millions of men today writhe under the curse of a split world. But the actual cleavage happened a long time ago, long before we began in our desperation to figure out phrases such as "East versus West" and "Communism versus Christianity" to explain the predicament besetting our civilization.

Among the varied and terrifying realities—grim witnesses to the cleft structure of the western world—are the phenomenal rise of western Germany contrasted with the shocking state of slavery prevailing among the people of Germany's eastern zone, most of whom are Lutherans; the lament of the exiles; and the anti-American feeling current in many circles.

THE PEOPLE in Germany's western zone eat well, but in the East Zone there is hunger. In western cities like Nurnberg and Frankfurt, well-dressed busy crowds fill the streets. East Berliners, drably clothed, go about their business quietly and soberly. Chancellor Adenauer's election victory was not only a vote for freedom, but an indication of political and economic health. On the other hand, the East German riots were like a mighty flame leaping up from the smoldering fires of indignation against the inhumanity of the oppressing Communist masters. They were a spontaneous, unarmed revolt of people reduced to abject servitude and abnormal living.

The only bridge which spans this horrible chasm is faith in Jesus Christ. The voice of faith—"Do not cast away your confidence"—spoke eloquently at the *Kirchentag* in Hamburg last August when

---

*Dr. Heikkinen is professor of New Testament at Gettysburg Seminary.*

KIRCHENTAG AT HAMBURG LAST SUMMER
*Christian unity was expressed by a quarter million*

some 250,000 evangelical Christians gathered for the final meeting, singing hymns in the rain. This time the Communist regime had even permitted 15,000 to come from the eastern area, relaxing the cancellation order of the previous year.

A unique beachhead for the Christian frontier is the Church House in East Berlin, surrounded by buildings of the Communist party. The one and only book of Christian instruction which can be used in the East Zone is published here, but it is comprehensive including parts of the Old and New Testaments, hymns, pictures and catechetical materials. In this church house, more than 18,000 lay people have received training for the work of Christian teaching. By this gigantic voluntary effort alone it is possible to carry on the fight for the faith of the young who are forced to learn the Communist creed in the public schools.

THE PLIGHT of the many millions of refugees from eastern Europe has burned itself into our conscience, or should have done so by this time. But the other side of this story lies beyond the statistics and the dramatic pictures familiar to us. Through personal encounters one learns to realize that the spiritual torture of uprootedness surpasses the physical problems of survival. In all man's history, the experience of Israel's exile is perhaps the only parallel to this.

Sympathy and help go some distance to resolve the problems of the refugees, but only an understanding which embraces the full dimensions of their dilemma can provide constructive direc-

tion. Theirs is a life suspended between the uncertainties of ever returning to their homelands and of finding another home during this lifetime.

To those who look at life only biologically no problem exists. But there are thousands whose thinking is summed up in the words of a troubled Latvian pastor, "I am not an immigrant, nor do I wish to become one. I am a refugee, compelled to leave my home, torn up from the soil on which I have grown. I must give my children a knowledge and an appreciation of our native culture."

To laugh off ideas such as these as naive and nationalistic is not only rude, but destructive in a situation where anguished souls cry for guiding light. The temptation to identify a native culture too closely with Christianity is there, but so also is the challenge to recognize the necessity of a new spiritual climate for those compelled to begin life all over again. The modern author, Stefan Zweig, in exile and overcome by inner weariness, wrote in his suicide note, "Unusual powers are needed in order to make another wholly new beginning."

MERELY TO HEAR the phrase "anti-American feeling" is disturbing to most of us. We either would like to put it off with a shrug of the shoulders as "Communist propaganda" or to exclaim with hurt pride "How incredible after all that we have done!" We are inclined to say, "Twice we have saved Europe from Germany, and now after having helped her out of bankruptcy we are doing our utmost to keep her safe from Communist Russia." To this chorus of consternation a Christian voice might be added, breaking in to say, "Hasn't our relief work made any impression?"

All of us in discussing this subject need some simple advice to hold our peace!

No misgivings need be entertained over what we have done. That is not the issue. We can rest assured that the strongest bridges which span the Atlantic are the ties of faith in Christ, brought to a fruition in our times as never before. But our position as leader of the free world requires constant self-appraisal. To wish to act generously and to win a response of love and esteem thereby is not sufficient. Deeds are not enough.

The point is that we ought not to promote ourselves, but that we ought to explain the thinking that lies behind our doing. As Christians, we need to give the reason for our giving, not rely solely on deeds as constituting enough explanation in themselves. The European with his state-church background knows very little about stewardship. Therefore he can easily be led to imagine that in some way or other a church aid program reflects American "dollar imperialism."

TWO SCHOOLS of thought exist in reference to the sharply critical frame of mind toward America. Some are alarmed, believing that we are up against a psychic disease and fearing the dissolution of the free world. Others take a more tolerant attitude and point out how inescapable this trend of opinion has been by saying that the Europeans are asserting their independence of us.

Three things are clear. We are facing a serious issue which will not die with time; we are entering a new phase of relations with the European peoples; and Christian resources alone will prove adequate in the end. Following the era of providing material assistance there lies the more difficult period of creating a deeper understanding on the human level. This means that we must spell out clearly our unity in Christ across the frontiers of tradition and culture.

# Navy Offers Religious Program

By KARL G. PETERSON

**Chaplains are finding a big mission field among men who attend classes to prepare for church membership**

TODAY THE MILITARY SERVICES are the largest "universities" in our country. Many parents are asking "What kind of an education is my son or daughter receiving in these 'universities?'" Others facing the future are asking what kind of an education they will receive in these "universities."

First, let's face some facts. The military services have become educational factors in the lives of more of the youth of our nation than are enrolled in all of our universities. Our military leaders—and certainly the chaplains—are aware of this fact. Moral and spiritual convictions are a real concern on the part of all of them.

What is being done to show the concern of military leaders for the moral and spiritual welfare of the youth of our nation? To answer this, I can only speak from my experience as a Navy chaplain, although I am sure the picture is very much the same for chaplains in the Army and Air Force.

IN THE PAST THREE YEARS, I have served at the three major training centers of the Navy—Great Lakes, Bainbridge, and now at San Diego. During that time, I have been actively engaged in two programs that should give assurance to our homes and churches. The programs of character guidance and religious instruction have become a vital part of Navy training and of the chaplain's service.

The first program, character guidance, is Navy-wide with special emphasis at present in recruit training and service schools. The chaplain has a most important place in this program. Upon him rests major responsibility for the lectures and discussions. In recruit training, the lectures and discussions are on the basic moral and spiritual principles of life. The emphasis is upon everyday attitudes that influence the formation of good character. These presentations are augmented by flannel-board aids and motion pictures. This program is an essential part of the recruit training program. Its aim is to strengthen the moral and spiritual convictions of those who already have such convictions and to convince all that religion and morality are essential to all men in or out of the Navy.

THE SCHOOL PROGRAM, which will soon be in effect in all the service schools of the Navy, was developed by a group of chaplains working with students at Bainbridge. Being selected for a school is a coveted step in the life of most Navy men and women. It is in the majority of cases necessary for a rate. This is the training that prepares the men and women for the many skilled jobs required in the Navy.

During the period these men and women are in the various schools, the chaplains have classes which are an integrated part of the curricula. The pe-

---

*Chaplain Peterson, a member of the Pittsburgh Synod, has served in the U.S. Navy since 1944.*

CHARACTER GUIDANCE LECTURE
*Chaplain Peterson talks to recruits at Great Lakes Training Station*

riods assigned to the chaplains are given the same emphasis as the various training subjects taught.

The basic premises of the course are simple but important: Man is a moral and spiritual being created by Almighty God . . . Life is growth . . . Man grows daily, positively or negatively, to become part of the problem of our world or part of the solution . . . As a moral-spiritual being each one of us every minute of every day decides by his attitudes and behavior which way he is growing.

This is not just a chaplain's program, but is the responsibility of every member of the Naval service. The majority of naval officers are concerned about the moral and spiritual life of their men. There are directives that make this the concern of those who might not be so vitally interested as are the majority.

IS THE PROGRAM EFFECTIVE? How is one to test or prove the effects of such a program? How do we as pastors know what effects our sermons have? The answers are the same. We are seeking to lead men and women to God that their lives may be changed. Conversions are not numerous as a result of this program, but this we know: attendance at chapel services increases with this program. Counseling in regard to religious questions increases. Requests for religious instruction increase. Fewer men and women come up for disciplinary action. Most important, the students respond to this program and join seriously in the discussions, often continuing them after the class period and in the barracks.

The full effect of the program must await the verdict of time in the lives of these young people. The aim is to stimulate their thinking about the moral and spiritual issues of life in order to assist and encourage them to grow morally and spiritually in such a way as to incorporate the highest values into their daily behavior.

There is a definite correlation between

the character guidance and religious instruction programs. Upholding our principle of religious freedom, there must be respect for those of various faiths in the character guidance classes. This program is limited therefore to emphasis on the need for adherence to moral principles and incorporation of the same into daily behavior. Woven in and through, however, is the note that a personal relationship to God is essential for the fullest development of these moral and spiritual principles. Many of the young men and women as a result become aware of their need for a more definite commitment of their lives to God. They come to the chaplain seeking answers to questions and instruction in the church of their preference.

AMONG THE FIRST PEOPLE the new recruit, or "boot" as he is called in the Navy, meets is a chaplain. Those first days are fearful days of adjustment. So many things happen so quickly that the young boot is frankly dazed. In the midst of this, the chaplain strolls into the barracks with a friendly greeting. The men recognize that here is a friend and questions come thick and fast. A few helpful pointers are interspersed with the answers and before leaving announcement of the worship services is made.

Immediately after the young men are assigned to a company, the whole company is interviewed by the chaplain of their own faith if one is available. I have been amazed at the number of men of Lutheran preference who have not been baptized or confirmed. At Great Lakes, I had classes of 60 to 70 men continuously.

There was nothing compulsory about these classes. At the interview which I had with the Lutheran men, I informed them of the instruction classes and confronted them with their responsibility in regard to their relationship to God and the church. The men were admonished to give it serious thought and prayer and report to me at a certain hour if they desired further information. They were warned that they would be pushed for time and that the classes would be during their free time. I considered this a good test of their sincerity.

THE RESULTS have been gratifying in all three training centers. At Bainbridge my primary duty was with the formulation of the character guidance program for schools. Instruction classes were arranged, however, for men in the service schools. Many of them came requesting instruction as a result of discussions in their classes.

Here at San Diego, I have two groups. A group of recruits meets every Sunday morning after the communion service and a smaller group from service schools meets during the week.

Not all men interviewed attend instruction classes, but neither do all civilians! A high percentage of those interviewed do come for instruction. Some who receive instruction move on without being baptized or confirmed. The majority of those who drop instruction do so because of the pressure of their duties.

I have been curious and concerned about why so many men from Lutheran families have not been baptized or confirmed. Is it because parents have failed in their responsibilities? In far too many cases this has been true. Promises made at baptism have been taken too lightly.

Some of the men have come from isolated areas and rejoice at this opportunity to receive instruction. For most of them the experience of military service has forced a facing of facts and realities that they never had to face previously.

Upon completion of the course of religious instruction, men who sincerely desire confirmation or baptism are received by confession of faith. Here at San Diego the rite or the sacrament are part of the communion service which I conduct. Attendance at this Lutheran communion service is always approximately 300.

Many prefer to be received into their own congregation during leave. They are encouraged in this and are given letters to their home pastors, outlining the instruction that they have received.

There is a tremendous task confronting chaplains today, a great mission field that we dare not neglect. The opportunities have never been more promising. The rewards in terms of God's Kingdom are even greater.

# MRS. PERREAU CALLING!

By GROVER BRINKMAN

**The dreaded telephone call proved a life-saver as Martha realized that another's need was greater than her own**

The moment the telephone rang, Martha had a premonition of calamity. Could it be that Jeanine had grown worse? Mrs. Perreau was calling her, no doubt, simply because there was no one else to turn to.

She hurriedly dried her hands. "You're jittery and nervous," she admonished herself. "You need sleep—and coffee." But she knew before she lifted the receiver that she wouldn't say no.

"Hello!" she said softly. "This is the Banning residence."

It wasn't Mrs. Perreau calling, however. The deep voice coming to her was that of the Rev. Alonzo Harrison, her pastor.

"Martha? I just called to make sure you were home. Mrs. Harrison and I would like to come over—"

"Of course!" she said, relieved. "I've just returned from Perreau's. Little Jeanine is quite ill—"

The flutter died in her chest as she replaced the receiver. She was glad it hadn't been Jeanine's mother calling. She was so tuckered out—

Then a new frown rode her forehead. She picked up the dish towel, stood lost in confused thought. What would bring Pastor Harrison on a morning visit? His voice had been strangely husky. Something must be wrong!

The panicky feeling constricted her chest again, the same nervous tension that tightened her fingers into a balled fist as she sat over Jeanine's bed and watched the child's labored breathing.

She got through the dishes, somehow, started to the bathroom to tidy her hair. The image that stared back at her from the mirror was sober and morose. The eyes were worried, and there were hollows in her cheeks.

"You're showing your age, Martha Banning!" she rebuked herself. Then she relaxed in a quick little laugh. "You're 44, so don't expect to remain a spring chicken. You have a son in the army—"

The doorbell rang. The hair-brush

slipped from her fingers, and she hurriedly retrieved it.

She opened the door and for the second time heard the voice of calamity before Pastor Harrison uttered a single word. She saw it in his eyes; in the telltale quiver of his wife's lips.

"Something is wrong," she heard herself saying. "I've the strangest feeling—"

Mrs. Harrison grasped her arm. "Let's sit down," she urged.

MARTHA LOOKED first at one face, then the other. She knew something was vitally wrong. Pastor Harrison unfolded a piece of yellow paper. She saw it was a telegram.

"It came early this morning, to the local Red Cross chairman, Mr. Miller. He thought—we might be able to tell you better—"

Wheels were churning in her head, unmeshed gears grinding in discord. She heard herself saying: "The telegram—read it!"

"It's Danny, Martha—"

"Danny? You mean—something's wrong? I just talked to him yesterday. He told me how much he likes Scott Air Base. He's taking his radar training there, you know—"

"There was an automobile accident, last night," she heard Mrs. Harrison say. "Danny is dead, Martha!"

"Oh, no!" For a moment she sat very still. The room, in fact, was very still. Not even the sound of breathing. She remembered that far off a dog was barking. There was no other sound, as if the entire neighborhood had hushed for this momentous instant.

THEN HER SOBS broke the silence. The anguish of her love flooded over her as she buried her face in her hands.

After a time, she heard the Rev. Harrison talking: "This is terribly hard, Martha, but somehow it must be God's will—a mysterious will we can't understand. Mrs. Harrison will stay—"

"When—are they bringing Danny home?" she heard herself asking.

"Tomorrow. We'll take care of all arrangements."

There was no feeling—nothing but a black void, an emptiness that pulled and tugged at her heartstrings. And strangely, most of all she wanted to be left alone . . .

Somehow she told them. And at last they were gone, trying awkwardly to sympathize with her.

SHE STUMBLED through the quiet house, to Danny's room. She opened the door, sat down on his bed. His picture looked at her from his desk, smiling, blond Danny, whose laughing eyes never grew serious.

She felt his presence here, looking at the intimate little things that had been part of his youth, the model plane on his desk, the gun-rack, his stamp albums, his books—

Finally the terrible agony of her grief tore anguished cries from her throat. She threw herself across his bed.

There was no motive in life now. She didn't wish to live. There was nothing to live for.

Since Clem, her husband, had been struck down, years ago, she had lived only for Danny. He was her life. He was part of each heartbeat. And now he was gone, his life snuffed out so suddenly . . . and she was alone.

Why should she live?

THE THOUGHT kept drumming through her brain. Why should she go on living, when each hour, each day, would only be a repetition of the succeeding hours of loneliness.

She could slip away so quietly, so unobtrusively, and be with Danny. Some-

how in her delirium she could see his face, smiling at her. He was beckoning to her. That was it—he had his arms outstretched toward her. And she could go to him, in a moment's time. There were sleeping pills in the bathroom. Just a few, and a cup of water, and she could lie down on Danny's bed, and soon be wafted magically to his side!

Or could she?

Long years of training, of religious belief, made her shun the thought of suicide. And this would be suicide!

But there must be instances when suicide was permissible. Surely this was one of those instances! Why should she live a torment of loneliness, days of emptiness, when she could go to Danny so quickly, not hurting anyone in the act—

How long she lay there, she never knew. Her grief was so great that nothing else mattered. She was in that mystic world of brain exhaustion, when thoughts are dreams, and dreams are touched with coma.

SHE FOUND HERSELF in the bathroom, groping for the catch on the medicine cabinet. Her vision was blurred and there was a roaring in her ears. It was all so unreal, so fantastic. Was Danny really dead—or had she dreamed it? She must have been asleep for a long time. The shadows were lengthening. Possibly she had just dreamed this horrible thing . . .

But it wasn't a dream. It was reality. There was a telegram crammed in her pocket. It was all so terribly true!

Nothing mattered now—except to be with Danny. Somehow she could see him, high on a mountain, gesturing to her. He *wanted* her to come—

She found the bottle of sleeping pills presently.

The phone rang, with a sudden blaring sound that sent a tremor through her thin form. She stood at the medicine cabinet, the bottle of sedative in her hand, undecided. Did the phone ring—or was it the whirring in her head?

It rang again. Somehow there was insistence in the sound. She put down the bottle to answer it through sheer force of habit.

"Hello!" she said listlessly.

The words pouring into her ear at first meant nothing. To her numb brain they were even incoherent. Holding the receiver to her ear was purely a mechanical gesture.

Then slowly her face changed, bit by bit, from an expressionless oval of clay to something alive with feeling. Her hands trembled.

THE FRANTIC VOICE coming to her somehow penetrated that wall of sorrow and hopelessness because of one fact: another mother, with an emptiness in her heart as great as her own.

"Martha, Jeanine's gone—" the voice said, over and over.

In those words, somehow, she forgot her own terrible loneliness. She stood there speechless, living again the moments of her own weakness, the thought of ending her own miserable life. And now someone else was just as desperate as she.

"Mrs. Perreau!" she said, trying to calm her voice, "Hang on! I'm coming right over! I know I can help you!"

# The Words Were Unkind

By RACHEL HARRIS CAMPBELL

**But when Paula's anger cooled she realized that behind them was a deeper hurt than she had ever known**

ALL THAT PAULA BAYNES could think of for comfort, as she stood at the corner waiting for Dale, was that Mrs. Prescott didn't *have* to say it. Anybody, she thought angrily, should know better. She had never made personal remarks about Laura Prescott's divorce, which had received plenty of attention from the office gossips. Laura didn't need to administer that quick stab.

"Don't you care for children, Mrs. Baynes, that you've never had any?"

Any woman, Paula stormed, should know that when you were 39, married 19 years, and without children, it probably wasn't because you didn't care for them. The old hurt, the sense of needless, inexplicable deprivation, the unfairness of her denial of motherhood, swept over her again. And Laura, the mother of two, had done it.

THE FAMILIAR CAR swung in to the curb. Dale saluted her smartly.

"Where to, Madam?"

"Home, James."

She ran around the car and climbed in on her side. But she did not chuckle at their customary joke. Dale looked at her with quiet solicitude.

"Hard day, Honey?"

"Pretty hard."

"Want to eat out?"

"No. I've got your favorite meat pie all ready. It would be a shame to waste it."

IN THEIR pleasant apartment, she flung off coat and hat, and went to the kitchenette. Dale moved around in the living-room, pulling out the drop-leaf table, setting it, lighting a cigarette. She left everything for dinner warming on the stove and joined him, as he was turning on the radio to his favorite sports broadcast. She sat down wearily on the sofa, leaned back, and closed her eyes. The coat and hat were gone. Dale had put them away in the closet without comment.

HE TOOK the lounge chair near her, relaxedly puffing.

"Anything specially wrong, Paula?"

"Wrong? Of course not. Dinner will be ready in a minute."

"I mean, wrong at work."

"Oh, work was all right. It was just . . ."

"Just who?" he asked, quietly.

"Oh, that Laura Prescott! It was just —something she said, that rubbed me the wrong way."

"Prescott? Laura Prescott? Is she the one that asked you if your hair was naturally ash blonde?"

Paula giggled slightly. "I forgot I'd told you that. Yes, she's the one."

"Well, I guess there's one in every office."

"The trouble is," Paula mourned, "even if I think of some snappy comeback, I haven't the nerve to make it."

"Hurting folks doesn't come natural to you," said Dale.

She went out to the kitchen, wondering at her husband. How had he guessed it was her natural kindliness that put

her at a disadvantage with people like Laura Prescott? Sometimes she'd swear Dale could read her mind. When you'd been married to someone 19 years, happy years for the most part, you got to know each other pretty well. Sometimes it was the other way around, and she had the feeling that she could practically read Dale's mind.

She decided not to say anything more about the silly incident. Evenings were so pleasant, it was a shame to spoil even one.

Dale at dinner was unaccustomedly talkative. He told about the new boss at his office, who had several peculiar mannerisms.

"He keeps the oddest collection of little china things on his desk," her husband said, with laughter-creases at the corners of his eyes. "Snakes and caterpillars and auks and I don't know what all. His secretary says she nearly goes crazy dusting them. And do you know he won't part with them? Because whenever he goes on a trip with his wife, they pick up the things for souvenirs. He says it sort of brings her into the office."

PAULA KNEW that he was talking to make talk, because he knew she didn't feel up to cheerfulness.

After dinner, Dale rose and luxuriously stretched.

"Some feed, Honey. Now let me go after those dishes."

It was an old argument. Dale always offered to help with the dishes, and Paula always scolded him out of it, and sent him to his radio program and paper. But tonight she said, her voice a little trembly, "Why, thanks, Dale. Would you? I don't know when I've been so tuckered."

He tied a flour-sack towel around his waist and sailed into the suds department. Paula dried. They said little; there was no need. It was enough, just having him there, taking the edge off her unhappiness.

SHE STOOD on tiptoe to put away the pile of plates, and then she noticed something that at dinner she had been too miserable to see. These weren't the ordinary dishes. These were her wedding set, the imported Haviland her mother-in-law had given them, kept for state occasions. They didn't go in the kitchenette cupboard. Dale must have taken them from the show-off cabinet in the living room. And suddenly she knew why he had done it.

He was wiping his hands, and putting the apron away. She leaned close to him, and nodded to the pile of dishes on the sink.

"All right, Lover! Those go back where you got them. And it was nice of you—I mean—"

"Aw, think nothing of it!" said her husband. "This Prescott dame—she's divorced, isn't she?"

"Oh, yes. But she got custody of the boy and girl."

"She has children? That's funny."

"Why shouldn't she have children?"

"Oh, I don't know. Just that from what you've told me of her, I hadn't thought she'd be the motherly sort."

THE PAIN OF THE STAB was entirely assuaged now. She gave him a friendly push.

"Oh, come on, let's forget Laura Prescott. Poor thing!" She smiled up at him. "You see, Laura has one big worry. It spoils everything for her."

"What's that, Paula?"

"She's scared that some day her husband, the children's father, may find out where they live and look her up. She says she never wants to see him again. Poor girl! Honest, I'm sorry for her."

# FIVE MAKE A FAMILY

## ON WITH THE FOOD

JOE CONWORTH'S laugh always makes our house seem too small. And for some reason Dan seemed to feel that to be a good host he must keep telling funny stories.

I was glad the Conworth's were enjoying themselves. And I didn't really mind hearing the same stories over, if everyone was getting some fun out of them. It was just that I was conscious—as no one else could be—of the faint stirrings above which meant the children were not getting to sleep. We don't have parties often enough for them to be able to take the excitement in their stride.

PERHAPS SERVING the refreshments a little early would quiet things down a bit. I excused myself and headed for the kitchen where my best plates and spoons were laid out in readiness. It's a long time since the Conworths have been here and I wanted to have everything nice. Since Joey's birth it has been hard for them to get out together in the evening.

"Mama," said a small voice at my elbow, as I was opening the refrigerator door. "We are all very hungry."

"Oh, Pete! But I gave you your extra dessert at supper time!"

"I know. But we're still hungry. Just some bread and jelly, maybe?"

"I guess so," I smiled. A grownup must have a short memory not to sympathize with the terrible pangs a child feels when he knows the rest of the family is having something to eat. They are much more intense than the usual "dinner-is-approaching" sort.

Quickly I spread three slices of bread with jelly and arranged them on a tray.

"A small glass of milk?" Pete suggested.

"No milk—and you know why. Now, be sure you all brush your teeth after you eat this. Remember what the dentist told you."

"Hardly seems worth the trouble for bread and jelly!"

"Then give yours to Karen. Now scoot!" I whacked the seat of his flannel pajamas. He started on the return trip.

ANY HOPE THAT he could get through the living-room, unobserved as he had come down, was quickly dispelled.

"Well, well," boomed Joe. "Who is this? Head waiter from the Ritz?"

"Taking a lunch up to your sisters?" Jean bubbled. "That's what I call a real good boy."

"What's the matter? The girls afraid to come down, so they send you?" Joe's voice was full of that "just-between-us-men" air. "Don't let them bamboozle you, Pete. Once women find they can order you around there's no end to it."

"In our family," answered Pete, gravely, "no one orders people. We take turns helping." I could have hugged him! The words might not be literally true, but they expressed the ideal toward which we strive. And to think of his using them that way!

"There!" cried Jean. "I guess that will hold you, Joe Conworth! That's a wonderful way for families to live, Pete. Don't let anyone tell you differently."

"O.K., Son." I could tell from Dan's voice he was as pleased as I was. "Better run along now. You young 'uns have to go to school tomorrow, so the faster you get to sleep the better."

"Connie." Jean came tripping out to the kitchen after me. "Did you hear what that precious lamb of yours just said? Wasn't he the cutest thing?"

"I wish what he said was entirely true. It's what we aim for, but we don't always hit the mark. I'm afraid both Dan and I have to give orders now and then."

JUST THEN I heard cries of, "Why, Deacon Mawson!" and, "Come right in, Deacon!"

Jean looked at me questioningly. I laughed. "Just Charlie Mawson. He was elected to the council at the congregational meeting and we've been riding him a little."

"Poor man! I'll bet he wishes he hadn't been elected."

"Not Charlie. He's pleased to pieces. He hasn't been in the congregation very long, you know, but he's a sincere, conscientious person and anxious to do all he can."

"Why anyone wants those thankless jobs is a mystery to me. Seems every congregation has nothing but quarrels. Joe says Dan wanted him to come the other night to vote against something Mr. Buch was going to bring up."

"Oh, that! That turned out to be a false alarm. Before Mr. Buch had a chance to say anything, Mr. Schmidt told them that in considering the budget he thought they should have one guiding principle—not 'Can we afford it?' but 'How can we increase the consecration and devotion of our people to get them to support their church as they should?' When he finished you could have heard a pin drop and the budget was adopted without a dissenting vote. In fact, Mr. Buch moved its adoption. I was really thrilled."

She looked so skeptical, I felt I had to make her see what I meant. "No, really! Human beings can be so selfish and small. In a lot of their daily living they are just that. Then when you see a group do something entirely different, I always feel that God has entered the picture."

I ALMOST STOPPED THERE. I've never been able to talk about God to grownups without a bit of embarrassment. Children always seem to know what I'm talking about and even to be a few jumps ahead of me, but adults have such a hard crust. I don't feel equipped to talk to many of them. But Joe and Jean did join the church because of us, and I had a certain responsibility to make Jean see what I feel about the church. So I plunged ahead bravely:

"I've never seen a burning bush—you know, the one where God talked to Moses. But I know very well I have seen God at work. When a pair of women have had a bitter quarrel and then one Sunday you see them smile at each other as they go up to the altar for communion —or when you see people giving the church time or money they could use very well themselves—or dozens of other things I could mention—I always feel that's God working in the world today."

To my dismay, Jean looked at me admiringly. "I wish I had your faith," she said, just as though I'd been showing off how I could talk a foreign language or something.

"Well," I laughed, covering up my disappointment, "this was supposed to be a party, not a revival meeting. Let's see if 'Deacon Mawson' is staying and then on to the food."

# Personal Problem Clinic

## Graduated?

QUESTION: All through childhood and early youth Roy went regularly to church and Sunday school. For a year after confirmation his interest remained normal, and then it began to sag. Eventually he dropped out of Sunday school entirely. He still goes to church sometimes.

On Sunday mornings he now wants TV, and he often goes out with several boys who take trips in an old jalopy. When I ask him why he has changed, or invite him to go to Sunday school, I get almost no reply. One time he replied that he had had enough for a while. At one time I could compel him, but it's different now.

Is there any solution to this problem?

REPLY: Undoubtedly there are various factors which have contributed to Ray's change of attitude. 1) Perhaps the fact that you determined his actions for a long time has called forth a reaction against following your directions. 2) Laziness or inertia often deter people from church and Sunday school attendance. 3) The church school program may be inadequate to hold his interest. A dull program sometimes creates such problems. 4) There could be some personal conflict involved, within the class or in the larger group, and he may be trying to avoid the unpleasant. 5) Roy's attitude could even stem from a new critical outlook which sometimes results from the adolescent awakening, though usually a little later. He may be entertaining doubts about religion. If this is the case, it is likely that his attitude will change as he attains a larger degree of maturity and has wider and deeper experience.

This sort of problem has broad implications—it is a congregational matter. The whole problem of an adequate program for this age (and other ages) calls for a serious objective study, discovering the difficulties, and joint planning with the young people of a program which will command their respect and response. It would naturally include study, well-planned teaching procedures with plenty of variety, courses which meet actual needs, a variety of fellowship, service projects, worship experiences, and sufficient assistance to enable young people to get their bearing in this confusing world.

It should not be overlooked that the personality of the teacher is a major item. The leader of such a group needs to be a likable, pleasant person, of genuine Christian character, confidence-inviting, ready to lead off and take part in youth-approved activities, well-prepared on Sunday morning, ready to advise but not intrusive, acquainted with educational literature, plans, new adventures, and willing to undergo much inconvenience for the sake of the group.

## Priority

QUESTION: Elaine, now past 16, has an unfriendly feeling toward her brother who is 12. When he was quite small he broke one of her dolls and she has never forgotten it, though the girl got many dolls after that. He was too young to show regret.

Along with this attitude there is something I don't like. She has several times said that life was so much better before Jim came along. So many things she has done seem to have that feeling back of them.

REPLY: This girl is repeating an age-old pattern of behavior. She is old enough now to be given a full-scale explanation of her situation. Help her to see how she came to have this attitude. Explain to Elaine that no child in a family has rights beyond those of others, regardless of age. Point to the future when she may have several children—what will their status be? Indicate that each child is a person, unique and of infinite value, and that a family is a democracy.

—EARL S. RUDISILL

## Reinterpretation of Redemption

**Religion as Salvation.** By Harris Franklin Rall. Abingdon-Cokesbury Press. 254 pages. $3.

What the author presents in this volume is the "Christian" religion as salvation. The book grew out of the conviction that "the idea of salvation has not had adequate attention in the modern church," and that "the traditional statements of the doctrine of salvation were inadequate and unconvincing." The church failed to give its message the needed reinterpretation "which would make it relevant to the change in the environment of thought and life within which the church works today." This sounds promising and many have come to share the author's conviction. What is unique in this book is that the adjustment of doctrine to life is made not by revising the doctrine so as to accommodate it to a changing environment but by indicating its relevance to modern life.

The author describes his own theology as evangelical, biblical (though not biblicistic or literalistic), and churchly. Christianity is seen as a fact and a faith. The facts are those recorded in the Scriptures. The faith results from an ethical-personal relation to God, made possible through Jesus Christ. It is never impersonal or mechanical or mere belief in a doctrine. "Faith is the response of the whole life to God who speaks."

Salvation is defined as "the inclusive word for God's total work in giving life to man. Thus it includes individual and social aspects, victory over evil and gift of good, the movement of history and a present salvation, this world and the life to come." This is the salvation which Christ brought and which he continues to bring. To chart the way of this salvation constitutes the theme of the book.

The book is significant for what it omits as well as for what it contains. Its theme is salvation, and the author shows commendable restraint in confining himself to the theme. There is no chapter on God, with its long enumeration of attributes after the manner of the scholastics. God, the Father of our Lord Jesus Christ, is accepted as an axiom of Christianity. So likewise is the incarnation. There is no chapter on the person of Jesus Christ with an attempt to describe how the divine and human natures are related in him. A real incarnation is accepted as a fact. "God was in Christ, reconciling the world to himself." So likewise no attempt is made to trace sin back to its origin. "Our great concern as we think of man," he writes, "is not the road by which he has come, but the place at which he has arrived." Humanity today, as always, is a sinful humanity, notwithstanding its great achievements intellectually and materially, and is in need of salvation through reconciliation with God.

The author has accomplished what he set out to do. He has related the need and the way of the Christian salvation to the men and women who sit in the pews of our churches at the present day.

The style of the book is popular. There is no hesitancy to use theological terms out their meaning is clearly defined. Laymen as well as ministers can read this book with profit.

EMIL E. FISCHER

*Philadelphia*

## God and Caesar

**The Dilemma of Church and State.** By G. Elson Ruff. Muhlenberg Press. 103 pages. $1.50.

Some of us have been waiting a long time for this book. You will enjoy reading it, and you will read it again and recommend it to your friends. I took its galley proofs from my briefcase in a Cleveland hotel after a late evening session and was unable to lay them down until I finished at about 2:00 A.M.

The factor of church-state relationships has helped to determine the course of recorded history for the past thirty centuries.

Yet this issue is as lively and controversial as ever in the twentieth century and touches the concerns of every individual. Christians know vaguely that the life and work of the church are affected differently by this tension in different parts of the world. But all too few see the problem in perspective or realize how much they are personally involved. For that reason many a church member who is a devoted American Christian is far from intelligent in fulfilling his role as a Christian American! This sad defect Dr. Ruff's study attempts to remedy.

This book is not an exhaustive treatment and therefore not exhausting. But neither is it superficial and therefore misleading. The book maintains a happy balance between such extremes. Its critics will doubtless say that it is oversimplified, and from one standpoint, there will be some truth to their criticism. One can't cover nearly three thousand years of developments in this field within 103 pages without making generalizations or stating conclusions which, for lack of elaboration, may seem arbitrary. The factors involved in the situations of the Scandinavian state churches, the church-state struggle in Nazi Germany, or the forces at work in the Holy Roman Empire of the Middle Ages, for example, are far too complex to be described adequately in a few crisp sentences or even in a couple of pithy paragraphs.

But herein lies the very strength of this presentation. The purpose is not to write a history, but rather to pose this dilemma in crystal-clear terms against an outline of historical development. The results, distilled from solid research, are remarkable in supplying a good perspective described in simple, nontechnical language.

At the same time the pages are studded with documentary examples to illustrate vividly the principles involved. Especially in regard to contemporary problems one feels that he is given a front seat to view history in the making.

As a basis for discussion groups a better and more stimulating guide could scarcely be found. It would have been very helpful if a carefully selected bibliography could have been attached for further study, for the author himself certainly hoped that his analysis would whet the appetite rather than satisfy it. Dr. Ruff's provocative pen has already been the cause of much startled reflection and his contributions to contemporary Christian thought have been important. This book is no exception.

*New York City* PAUL C. EMPIE

## The Book of Acts Rewritten

**The Greatest Faith Ever Known.** By Fulton Oursler and April Oursler Armstrong. Doubleday and Co. 383 pages. $3.95.

This third volume in a trilogy which might be titled "Retelling the Bible," deals with the thrilling story of the spread of the Christian faith. With dexterity and beauty of color, the authors paint a picture of life in the Near East when Christianity began.

The voluminous detail, the background material and the dramatic form—together with the public's general lack of familiarity with the story—will make this book popular. And it will merit the commendation it receives.

There are but two laments. One involves the presentation of the book as one which "does not attempt to explain or interpret, nor does it ever attempt to rationalize or modernize." This statement is a bit more than gratuitous to one who recognizes that the retelling of a story inevitably involves the observations, attitudes, and spirit of the one who attempts it. This rather casual contradiction might be overlooked or excused were it not for the fact that a special (Roman) Catholic edition has been issued.

The second lamentation arises when one notices how readily religious attitudes, concepts, and practices are born, developed, nourished and justified by appeals to quasi-religious literature and sentiment-saturated drama.

If this book serves to lead the reader to the New Testament—it is well. If it is just another substitute, you would do better to write the story yourself.

*New York City* ROBERT D. HERSHEY

# OVERSEAS

**NORWAY: Oslo. Dec. 30.**—The Church of Norway delegation to the Evanston assembly of the World Council of Churches will probably propose two changes in the doctrinal basis of the World Council. Instead of the present statement that the World Council is "a fellowship of churches which acknowledge Christ as Saviour and God," the Norwegian delegates will probably ask the assembly to accept the following: "The World Council of Churches is a fellowship of churches which according to *Holy Scripture confess* Christ as Saviour and God."

The author of this proposal is Bishop Eivind Berggrav. "It should be pointed out where we got our belief in Christ," he says. When asked by a reporter whether he expects opposition to his proposed amendment, he said, "If so, it will come from the Orthodox Church. But my impression is that even the Orthodox are not likely to oppose it." There is a reference to the biblical basis of Christian belief in the so-called Paris statement of the international YMCA and YWCA.

Bishop Berggrav's proposal was discussed at the Norwegian bishops' meeting in November, and has been transmitted by the bishops to officials of the World Council. (Bishop Berggrav does not take part in the bishops' conferences since his retirement from the bishopric of Oslo.)

During the last year, the question of the relation of the Norwegian Church to ecumenical Christianity, and especially to the World Council, has been vigorously discussed in this country. A few loud-speaking theologians have heavily criticized the World Council, and say they are entirely opposed to WCC membership of the Church of Norway. They say the Council is dominated by modernist theology and Roman Catholic influence.

These critics have had some support from groups of laymen. It is not likely that the church people generally are opposed to continued membership of the Church of Norway in the World Council. Recent criticism of the Council is not the reason for Bishop Berggrav's proposal for a change in the doctrinal basis, he says.

Besides settling many administrative questions, the bishops' meeting also discussed numerous matters of national interest. Motions concerning affairs of public and social life—addressed to various state authorities—came from the meeting. Strong response and great interest were aroused in the press by a letter to the Ministry of Social Affairs. In this letter the bishops draw attention to the fact that a big percentage of the insane do not have adequate care. There is urgent need of more mental hospitals. As a nation of Christian culture, we cannot look at so much human distress without trying to help—even when giving that help will mean considerable sacrifices, write the bishops.

—ENOK ADNOY

**HUNGARY: Budapest. Dec. 30.**—The Lutheran Church of Hungary has published Luther's Catechism in a new translation. It was made by Prof. Charles Proehle, Jr. He explained his work in a recent issue of the Lutheran weekly paper, *Evangelikus Elet:*

"When I began my assignment of revising the translation of the Catechism, I started from my experiences in teaching children. I remembered the places in the text where children get stuck when reciting the Catechism. I noticed that at these places, as a rule, there was some fault in the translation. So the children became my teachers also. I studied the original German text, the various translations, and various writings about the Catechism. I consulted with others about my work."

On the day of publication of the new translation, Dr. Eugene Solyom, professor of church history at the Lutheran Theological Academy, presented an exhibit of 170 Hungarian editions of Luther's Catechism, indicating how much the Lutheran Church of Hungary has valued and used this book.

—HUNGARIAN CHURCH PRESS SERVICE

THIS SCENE—sixty young Lutherans from over a score of ULCA colleges receiving instruction on objectives of the ULCA Board of Education's Summer Service Project—will soon be repeated. Young people interested in summer service as counselors, parish and welfare workers, camp assistants, etc., are being enlisted this spring for three-month project June through August.

***FLORIDA:***

## ULCA Apportionment Is Overpaid in '53

LATEST REPORTS show that Florida Synod has overpaid 1953 ULCA apportionment and Lutheran World Action allotment. For the second year synod has reached at least 100 per cent of its quotas.

RESURRECTION CHURCH, Daytona Beach, assumed self-support Jan. 1. Dr. Paul M. Kinports of St. Matthew's Church, Charleston, S. C., has accepted the call of the Board of American Missions to become mission developer at Clearwater. Services there were initiated by President R. A. Yount of the synod last Oct. 25.

HOLY TRINITY CHURCH, Miami, concluded in victory a drive for $16,000 to purchase a new site at S. Miami Ave. and 18th Road. Not a single personal call was made for donations to the fund; all was received through voluntary contributions.

ANNUAL REPORTS of St. Andrew's Church, St. Petersburg, showed an increase in communing membership of 48 per cent over the previous year, and that the 1953 apportionment was paid 136 per cent. This congregation was organized a little more than one year ago.

SOUTHERN SEMINARY dinners were well attended by pastors and key laymen during December in Jacksonville, St. Petersburg and Miami. Object: to acquaint the congregations with the place of the seminary in the life and work of the Southern Church, and to interest them in the needs and challenge of the institution.

*Martin Luther* continues his impressive march across Florida movie screens. The film is being shown in several cities with large crowds in attendance.

HAVING SERVED as pastor of Trinity Church, Jacksonville, since organization in 1926, Dr. W. E. Pugh resigned effective Dec. 31. Charter membership was 95, and the church was self-supporting from its beginning. Present baptized membership is 853; confirmed, 554. W. E. PUGH

*ILLINOIS:*

## Churchmen Prepare For WCC Meetings

CHICAGO—Local plans are beginning to take shape for the World Council of Churches which will meet in Chicago Aug. 15-31 for its first general assembly since its organization in 1948.

Most of the sessions will be held on the campus of Northwestern University in Evanston, but the opening public service will be held in Soldier Field with a capacity attendance of 100,000 expected. The Church Federation of Greater Chicago feels that "this gathering promises to be the most significant Christian Assembly ever held on American soil."

Twelve Chicago area seminaries are planning to co-operate in holding a Chicago Ecumenical Institute in the two-week period preceding the assembly. Dr. Arthur Cushman McGiffert, president of the Chicago Theological Seminary, and chairman of the committee planning the institute describes the purpose of the seminars to be held, as "study of the Christian faith, with special attention to the issues of biblical theology and thought which are important for the ecumenical movement."

More than 1,000 clergymen and ministerial students will hear lectures at the different seminaries participating in the institute. They will have opportunity to consult with delegates and theologians who will be attending the assembly.

CHICAGO SEMINARY will be one of the seminaries participating.

SEVERAL civic institutions in Chicago are also making special plans in preparation for the assembly. The Art Institute will have an exhibition, titled "Religious Art in the American Tradition." The Chicago Symphony Orchestra will present a special concert of religious music Aug. 19.

THE INTERNATIONAL Churchmen's Exposition, a commercial show by manufacturers of church equipment, will be held at the Coliseum Aug. 17-20.

NEEDLEWORKER

## story of the week

NATIVES OF KARAPPUR, in southern India, have been watching with interest the building of a tiny adobe church in their village. It isn't pretentious, but the native Christians who go there to worship are a happy lot.

Pastor of the little congregation is the Rev. David Rajamanikan, whose father was once an idol-worshiping priest.

When the little church was completed early this month, members noticed that an English name had been printed in neat black letters above the entrance. Since many of them knew no English, Pastor Rajamanikan pronounced the words:

"Mrs. Annie Steen."

The Indian Christians smiled knowingly; that was the name of their American benefactor—Mrs. Annie Steen, 69-year-old Augustana Lutheran churchwoman who lives in Minneapolis, Minn., where she attends Lebanon Church regularly.

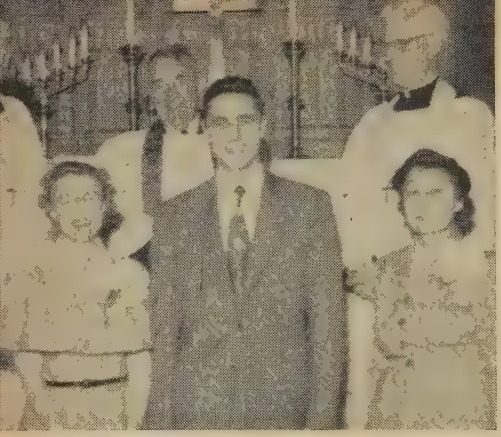
TWENTY YEARS AGO, Mrs. Steen started devoting her time and talent to mission work. And she pursued her "business" with the same fervor she and her husband had used in operating their grocery business for years:

She was at work by eight every morning —making infants' layettes, fancy aprons, and a variety of needlework. These she sold, turning over all of her proceeds to her first love—mission work.

Diligently she kept books, painstakingly entering each transaction . . . purchase of materials, supplies; receipts from all sales.

As her funds grew, she directed them to Karappur; they built the church . . . now provide the necessary $6 a month for Pastor Rajamanikan's salary.

After a busy day in Minneapolis, sewing, knitting, Mrs. Steen isn't finished. Many evenings find her strumming her guitar at several of the city's "skid row" missions and at an old folks' home. —DICK SUTCLIFFE



The "Frank Gilman," wings of the Board of Foreign Missions in Liberia, is piloted these days by Paul Knecht (center), lay missionary shown here during his commissioning early last summer in his home church, Holy Trinity, Akron, Ohio. Others in the picture: back row—Pastor Theodore Youngquist, Rees Edgar Tulloss (who presented the ULCA-BFM at the commissioning) and Fred C. Wiegman; front row—Mrs. Knecht and Dr. Nona Diehl, executive secretary of the ULCA's Women's Missionary Society

***ILLINOIS . . .***

SYNOD'S Five-year Program of Year-round Evangelism continued in operation in January with the holding of four conference evangelism institutes, one in each of the four conferences of synod. Pastors of every congregation, and at least one lay representative, were present to discuss problems of organizing a local evangelism program.

THE REV. CLIFTON WEIHE and the Rev. E. Dale Click, associate directors of evangelism for the United Lutheran Church, led much of the discussion.

ROY L. FOSBERG, treasurer of synod, reports receipts of $61,231 for Lutheran World Action in 1953. This amounted to 110 per cent of the synodical goal, the highest percentage yet attained by the synod.

CHRIST CHURCH, Clarendon Hills, organized on Palm Sunday, 1952, dedicated its new church edifice Jan. 17. Synod President Harmon J. McGuire officiated.

MILL CREEK CHURCH rededicated its church structure recently after extensive improvements. Pastor William Hover, president of Southern Conference, officiated. This congregation also reported the payment of all benevolence quotas for the first time in its history.

MISS ELLEN YENNY was commissioned for service in the Liberia mission field on Jan. 3 at St. James' Church, Vandalia, of which she is a member. Dr. McGuire represented the Board of Foreign Missions, and Mrs. Claude Williams, the Women's Missionary Society at this service.

A PRESIDENT'S COUNCIL has been formed at Carthage College, made up of outstanding leaders in business and industry. In the future these men will offer much professional counsel to the college.

JOHN E. COOPERRIDER

***MARYLAND:***

## Don't Dabble in Diagnoses, Advises Baltimore Pastor

HAGERSTOWN—"We pastors do not want to become doctors nor should we dabble in diagnoses," said the Rev. Manfred Manrodt, pastor of Friedens Church, Baltimore, in his opening orientation talk at the institute for the clergy on "The Ministry to the Sick." Sessions were held at the Washington County Hospital, Hagerstown, under the auspices of the Council of Churches of Maryland-Delaware and the Washington County Ministerial Association.

John A. Schaffer, hospital administrator, spoke of the needs and problems of the institution. Radiology was presented by Dr. Stanley Macht, and Dr. Peregrine Wroth, veteran surgeon, addressed the group on his 45 years of practice in that specialty.

Purpose of the institute was to increase the effectiveness of pastors in their hospital visitations and their services and ministry to the sick.

ST. PAUL'S CHURCH, Funkstown, has broken ground for a new educational building. Pledges and cash in hand amount to more than $35,000.

MT. TABOR CHURCH, Clear Spring Parish, has a new $1,500 parking lot.

ST. PAUL'S CHURCH, Cumberland, has conducted a campaign for $200,000 to be used in building a new church at another location. In hand is more than $215,000 in cash and pledges.

Treasurer Virgil Doub reports Lutheran World Action receipts of $56,647 (Dec. 10) —more than $1,000 in excess of the 1953 goal.

THE REV. J. WILBUR DRAWBAUGH was installed as pastor of Calvary parish by President Fife, assisted by Western Conference President Howard J. McCarney.

SYNOD HAS GONE over the top in the CHEY appeal with contributions of $276,600 as of Jan. 8. Two bequests to Gettysburg Seminary from the estates of Pastor William Minnick and Mrs. Ritter, widow of a former pastor, amount to more than $8,000 and will be credited to CHEY, making the grand total $285,000, or 103.2 per cent of the CHEY goal.

DEBT on the new Sunday school building erected several years ago by St. John's Church, Salem parish, has been cleared. Cost of building was $35,000.

"UNLESS WE ARE governed by God, we will be governed by tyrants," said Theodore R. McKeldin, governor of Maryland, as he addressed a Hagerstown church meeting. "It is time for the churches to take stronger steps to counteract the poisoning of youthful minds with the promise of atheistic communion," declared the governor.

DR. CARL C. RASMUSSEN of Gettysburg Seminary is delivering a series of six Sunday evening sermons at Trinity Church, Hagerstown, on the theme of "Great Convictions of Our Faith." Subjects are "The New Testament Picture of God," "The Miracle Behind All Miracles," "Why Do We Say 'I Believe in the Holy Spirit'?", "Is the Bible Inspired?", "Which Is the True Church?", "Why Does the Church Stress the Sacraments?"

WILSON P. ARD

## —HOME MISSIONS—

NEW HAMPSHIRE: The Board of Home Missions of New York Synod enters a new state to develop a congregation when the Rev. Frederick W. Teichmann becomes a board missionary on the territory of Littleton.

FLORIDA: Jan. 10 St. John's Church was formally organized in Orlando with Dr. William C. Schaeffer as mission developer. Synod President R. A. Young delivered the sermon. This new mission has a charter membership of about 200.

NEW MEXICO: Even the little tots and youngsters brought their spades to the groundbreaking for the new parish hall and chapel of the mission in Los Alamos. They figured that if it was to be a place for them to study and worship and play, they should have a hand in digging the "turfa." Participating in the service were the chairman of the building committee, Layman Eugene Eyster, Pastor Dale Knudsen and Synod President John F. Futchs.

MARYLAND: Haven Church, Hagerstown (Dr. Frank P. Cauble, mission developer), was organized last month with 104 charter members and 174 baptized members. The mission has a children's choir of 25 and an adult choir of 10 members. The Women of the Church organization numbers 25 and the Luther League 14 members. Dr. Arthur M. Knudsen, Board of American Missions, and President Fife participated. In the building fund is $2,500.

SOUTH CAROLINA: Keen interest and progress are noted in the two new preaching points at Cayce, and in the Remount-Hallahan area of Charleston Heights. Synodical Worker J. Shelton Moose has led in the setting up of these preaching points and has conducted services for them.

MARYLAND: Good Shepherd Church, Frederick, will be formally organized on Feb. 14. Mission developer is Carroll Boyer.

FLORIDA: St. James' Church, North Jacksonville, the Rev. Paul Schrope, mission developer, will organize Feb. 14.

# Blaze Smokes Church On Friday the 13th

ST. MATTHEW'S CHURCH, Collinsville, Conn., had a fire on Friday, Nov. 13, when the furnace flared. Fire damage was negligible, but smoke damage to the property was high. After the fire the congregation hastily cleaned the interior, and Christmas services were held in a renovated building. During the holidays the community heard the broadcasting of amplified tower recordings of chimes and organ selections.

FIRST CHURCH, Rockville, Conn., dedicated two parish educational units, with ten separate classrooms and modern facilities. Memorial gifts received at the 85th anniversary of the congregation in 1951 provided new lighting fixtures for the church sanctuary and Sunday school assembly room, a tower music system, and other new church furnishings.

EARLY LAST MONTH 135 attended a "Labor-Management Forum" in Grace Church, Hartford. Representatives were from Boston, Mass. to Bridgeport, Conn., and gathered greater understanding of the industrial relationship problem and the Christian responsibility in facing it. The panel included JOSEPH V. CRONIN, mayor of Hartford and business representative for International Association of Machinists, AFL; PAUL ANDREWS, assistant director of Industrial Relations, American Hardware Corporation; ROBERT A. CRONIN, secretary of Board of Mediation and Arbitration, Department of Labor of the State of Connecticut; MISS MARTHA HANF, dean of girls, Hartford Public High School; and the REV. PHILIP C. LETTS, secretary of Social Action, Board of Social Missions of the ULCA.

Others responsible for the forum were: Program chairman, the Rev. Frederick W. Teichmann, Grace Church, Hartford; devotional leader, the Rev. Frederick H. Reissig, St. Paul's Church, Middletown; and moderator, Dr. Hans P. Treuenfels (St. Paul's Church, Bridgeport), president of the Brotherhood of New York Synod. The symposium was sponsored by the Social Mission Committee of the New England Conference.

ON MARCH 21 the board of directors of the Lutheran Home for the Aged in Southbury, Conn., will open a campaign in conference for $30,000. This is the first appeal made by the board in 25 years. The home will be renovated and a new addition will be added at a cost of $85,000.

THE NEXT CONFERENCE brotherhood pilgrimage will be held on Feb. 15 in St. Paul's

DR. FRANK LAUBACH, world-famous literacy expert, is shown with members of Redeemer Sunday school class in Brooklyn, N. Y., during recent visit to congregation. Churchman's visit was inspired when a Redeemer councilman read his "Wake Up or Blow Up" and sparked congregational reading of it. As a result, congregation voted to conduct special appeal for $2,000 for work among world's illiterates

Church, Middletown, Conn.

THE NEXT Luther League Rally will be in Concordia Church, Manchester, on Feb. 7.

HERBERT D. HRDLICKA

***PENNSYLVANIA:***

## Three Counties Give Four Tons of Clothing

JOHNSTOWN—Lutheran churches of Bedford, Cambria and Somerset counties sent four tons of used clothing to the processing center at Phillipsburg, N. J., last month. This was the second appeal for clothing during 1953. A spring clothing drive netted an even larger amount for LWR.

ALFRED FURST, prominent Johnstown layman and member of Zion Church, provided the large moving van. Truck drivers were a father-son team, Clyde and Jack Rodgers, members of Mt. Calvary Church, Geistown, who donated their services.

ALTOONA's first religious Christmas parade was a success. The 28 floats which were entered by the city's civic and religious groups were grouped in such a fashion as to give a visual interpretation of the first Christmas as told in the gospel account. Altoona's nine Lutheran churches entered a "Little Town of Bethlehem" float, a predominantly white float with purple trim depicting a shepherd and choir scene. The parade was such a success and, as the Altoona *Mirror* put it, so "inspirational" that the Junior Chamber of Commerce, Altoona Catholic diocese and the Altoona Ministerial Association have already announced that a permanent committee will be set up to make a Christmas parade in Altoona an annual event.

WILLIAM K. GOOD, Johnstown, was renamed president of the Board of Directors of Camp Sequanota for 1954. The Rev. M. J. Ross, former pastor of the Friend's Cove charge near Bedford, was renamed vice president, and E. M. Shaulis of Holsopple was retained as treasurer. The Rev.

## CAMPUS

WITTENBERG College's latest campus census discloses that 20 states, two Canadian provinces and eight foreign countries are represented. Of the college's 960 students, 230 live in Clark County, 217 in the city limits of Springfield, while 620 (64 per cent) are from Ohio. The foreign countries represented: Switzerland, Denmark, Holland, British Guiana, Free China, Japan, Hawaii, Virgin Islands.

CENTRAL Seminary has designated its chapel portion of the new combination administration-chapel building as "St. Timothy Chapel."

THIEL College President Frederic B. Irvin participated in the 40th annual meeting of the Association of American Colleges in Ohio in mid-January.

CENTRAL Seminary has a new part-time assistant professor of practical theology in the person of the Rev. Samuel W. Jensen, of Grace Church, Hooper, Nebr.

GETTYSBURG College's Religion-In-Life Week (Feb. 8-10) will offer a featured series of addresses by Dr. Ralph W. Loew, pastor of Holy Trinity Church, Buffalo, N. Y.

SUSQUEHANNA University alumni are being encouraged by President G. Morris Smith to become "Centennialists" (the institution will observe its centennial in 1958) by "commending your alma mater" at least to one eligible student who will be a member of the centennial class (that will matriculate this fall). It is hoped that 150 freshmen will enroll in September.

THIEL College was represented at the National Lutheran Educational Conference in Cincinnati earlier this month by Prof. George F. Reese and President Frederic Irvin.

CARTHAGE College's Founder's Day speaker was Robert L. Nicholas, financial editor of the Chicago "Tribune." Subject of the Carthage alumnus' address: "Don't Blame the Founders."

**PA., JOHNSTOWN . . .**

Ernest W. Huston of Roaring Spring was elected secretary replacing the Rev. James M. Singer of Altoona. One new layman was elected to the board—G. Edward Mitchell of Altoona.

ALLEGHENY CONFERENCE President Russell T. Shilling is now a major in the Chaplains' Corps Reserve. Word of his promotion was received recently from Headquarters Second Army, Ft. Meade, Md. During World War II President Shilling was special services officer at Ft. Myer, Va., and also served with the 603rd Medical Clearing Co. in the Philippines and Japan. At the present time Chaplain Shilling is attached to the 427th Engineer Construction Battalion.

THE BOARD of American Missions has assigned Miss Elizabeth N. Benner as a special parish worker in the South Fork-Portage Charge of which the Rev. Charles W. Reider is the pastor. Primary purpose of Miss Benner's assignment here is to aid in bolstering the charge's youth program, conduct surveys and assist generally in the religious education field.

MT. ZION CHURCH, Glasgow, celebrated its 100th anniversary in mid-December. Centennial speakers included Synodical President Dwight F. Putman and Henry G. Springer, pastor of First Church, Tyrone. In preparation for the centennial the church had been remodeled and the parish hall redecorated. The Rev. Jesse E. Wolf is the pastor. ROBERT G. SANDER

**ROCKY MOUNTAIN:**

## Albuquerque Adds Modernistic Wing

ST. TIMOTHY'S CHURCH, Albuquerque, N. M., has adopted plans for an addition. Pastor Robert E. Grete said the addition will accommodate a present Sunday school enrollment of 345 pupils. Architecture will be of modernistic design. During December 50 members of the church carried on a visitation to secure pledges to be paid in 1954 and assure starting of construction early in the year.

A GOING-AWAY GIFT of a television set was presented to the Rev. and Mrs. Clarence B. Lund at the farewell reception given in their honor by Messiah Church, Denver, where Pastor Lund served two and a half year as associate pastor. They take up their new home in Minneapolis where he will be parish education and youth secretary of the Synod of the Northwest.

DENVER AREA National Lutheran Council ministers have elected the following officers for 1954: President, Pastor Alvin Nelson, Our Saviour's Church; vice president, Pastor Reynold N. Johnson, Bethany Augustana Church; secretary-treasurer, Pastor Charles Strubel, Holy Cross Church.

LUTHER LEAGUERS held two conferences during the holidays—one at Albuquerque with 65 in attendance, and one in Denver with 95 attending. At Albuquerque the young people adopted a "Calendar for the Year," stressing each season. For Lent the theme will be "Let's Live Lent." A devotional booklet sets up five rules: 1. Give ten minutes for devotion every morning; 2. Attend church twice every week; 3. Make genuine self-denials; 4. Memorize Bible passages every week; 5. Personal rededication. Pastors participating were L. C. Soker, Robert E. Grefe, Donald Simonton of Albuquerque and Burnell Peterson of Denver.

THE DENVER conference had as its theme "Publish Glad Tidings," presented under the topics, "What, Why, Where, How Do We Publish Glad Tidings?" by Pastors Newell Mendenhall, Gilbert Wise, Wm. S. Avery, Milton C. Johnson, Charles Strubel, President Futchs, and Mrs. Selma Futchs as former missionary to Japan, and Joe Wold, LLA.

DR. ELMER W. HARNER, pastor of St. Paul's Church, Denver, was congratulated by Synod President John F. Futchs Dec. 13 on the 35th anniversary of his pastorate. Pastor Harner came to St. Paul's from Canon City in December 1918.

THE NEW CHANCEL and furnishings of the Calhan Church were dedicated Jan 3, with



PACIFIC LUTHERAN THEOLOGICAL SEMINARY

President Futchs giving the sermon. Laymen of the congregation did the work of building the addition.

PRESIDENT FUTCHS represented synod at the new Pueblo Mission Jan. 10 in the dedication of the new chapel and dossal. The Rev. Stanage Scott is the pastor.

HOLY CROSS CHURCH has plans ready to start building the new chapel and parish hall early this year.

GLORIA DEI CHURCH burned a $2,500 mortgage Jan. 17. President Futchs was guest preacher.

EPIPHANY CHURCH, Denver, reports one of its finest years, finest holiday season, and the satisfaction of topping the list by giving 180 per cent on its LWA quota.

GOOD SHEPHERD CHURCH, Denver, has started duplicate services every Sunday morning—attendance has increased 20 per cent; communing membership is also up.

AT THE END of 11 months synod had paid 138 per cent of its LWA quota and 108 per cent on its apportionment to ULCA.

OLIVER F. WEAVER

***SOUTH CAROLINA:***

## Kingstree Lutherans Dedicate New Church

COLUMBIA—A courageous little band of Lutherans in Kingstree has been struggling along looking toward a church home since the first group met in June 1940. The first meeting of Faith mission was held in the Williamsburg Presbyterian Church. Later they worshiped in the chapel of a funeral home, and still later in a chapel at an Episcopal church. Early this month (Jan. 10) the group dedicated their first real church home. Pastor George B. Corley also serves at Georgetown. The dedication sermon was by Dr. Karl W. Kinard, president of synod.

ALTHOUGH final figures are not at hand, it is certain that all institutional quotas for the synod have been met in full and most of them exceeded for the year 1953. Syn-

## PEOPLE

GOTFRED JACOBSEN, Holy Trinity, Red Bank, N. J., and HERBERT PIEHLER, St. John's, Passaic, N. J., were among a group of 11 Wagner College seniors nominated for inclusion in the 1954 edition of "Who's Who Among Students in American Universities and Colleges." Both are pre-ministerial students.

IDA ZIEGLER, president of the Atlantic District Luther League in New Jersey, won the oratorical contest in the Vineland High School. She is a member of Redeemer Church, Vineland.

DR. GORDON BACHLUND, choir director at First English Church, Los Angeles, Calif., and director of the music commission of the Southern California Council of Protestant Churches, attracted nationwide attention recently when he became, for the seventh consecutive year, the "guiding light" behind the simultaneous presentations of nearly 50 performances of Handel's "Messiah" in lower California. His achievement was hailed as "unique" by West Coast churchmen in view of his having been blind for the past three years.

PASTOR AND MRS. RICHARD EHRHART were commissioned as missionaries to Liberia in services conducted by Dr. Abdel Ross Wentz (representing the Board of Foreign Missions) in St. Jacob's Church, Glenville, Pa., recently. Both Ehrharts are products of ULCA parsonages—he is the son of Dr. and Mrs. Kenneth Ehrhart of Jefferson, Pa.; she is the daughter of Dr. and Mrs. Guy McCarney, Conshohocken, Pa. The couple's destination: Yaniquelle, Liberia.

DR. CLARENCE RABY, layman of St. James' Church, Philadelphia, member of the Board of Directors of Gettysburg College, will retire in February as assistant to the associate director of Philadelphia's public schools. His first job upon retirement: the new post of Associate for Development at Gettysburg. He'll also direct the college's upcoming campaign for $1,000,000 for a new dormitory with a capacity of 400 students.

odical apportionment will probably reach the 100 per cent mark, maybe exceed it. The financial record of synod for 1953 has been good. Increased amounts have been required because apportionments and quotas are up, but congregations have responded.

WORK IN THE Savannah area, particularly where the housing developments have come in connection with the hydrogen bomb plant has been of such a nature as to give the Lutheran church an opportunity to make its influence felt in a most helpful manner. In connection with this work a mission congregation was organized in North Augusta with the Rev. William B. Schaeffer as pastor. It is now a well-established mission church. Another is that of St. Paul's Church in Aiken, the Rev. John B. McCullough pastor. It was necessary for this church to relocate and build more adequate facilities. Through assistance from the Board of American Missions and other aid the property now includes a large house converted into an educational building and the erection of a new church. This indicates another progressive step in development of the church in South Carolina. St. Paul's was dedicated Dec. 6. The pastor, President Kinard and the Rev. Charles J. Shealy, Jr., a former pastor, participated.

ST. ANDREW'S CHURCH, Columbia, has paid off the last note of the building debt reports Pastor John W. Mangum.

IMMANUEL CHURCH, Greenwood, has adopted the "Honor System" of giving for the year 1954.

ST. JOHN'S CHURCH, Clinton, has the distinction of sending THE LUTHERAN into every home in the congregation during 1954. This congregation has recently installed a new organ.

THE REV. J. MILTON FRICK, pastor of St. Michael's Church, Greenville, is president of the Greenville Ministers' Association and recently participated in the special inaugural ceremonies which marked the opening of the new TV station for that area. Attendance at St. Michael's Dec. 13 equaled any previous Easter communion attendance.

ST. MATTHEW'S CHURCH, Leesville, has become self-supporting. A brotherhood has been organized.

A CHRISTMAS PARADE in Saluda followed the lead of other communities in emphasizing "Keep Christ in Christmas." This community had all the pastors of various denominations ride in the leading cars under the Christian flag. Several of the floats were built around biblical themes for Christmas.

HENRY B. HARE of Saluda, active member of St. Mark's Church, was recently appointed by the governor of South Carolina to the Industrial Commission.

THE REV. WILLIAM SCHAEFFER of North Augusta continues to serve as a member of the "Ask Your Minister" panel each Sunday evening at 6:30 o'clock over Station WGAC.

PAUL I. FOLKEMER, president of the Lutheran Laymen's Movement of the ULCA, was in the Charleston area in December and spoke to a representative group of laymen and laywomen at a special supper meeting.

GOOD SHEPHERD CHURCH, Walterboro, adopted a budget for the year 1954 which includes placing THE LUTHERAN, *The South Carolina Lutheran*, and *Light for Today* in every home.

REFORMATION CHURCH, Columbia, had the joy of sharing some extra benevolences in excess quotas and special causes. Approximately $2,000 was allocated upon recommendation of the stewardship and benevolence committee and approved by the church council. This included excess payment of $300 on synodical apportionment, $150 each to Southern Seminary and Newberry College. Other excesses were for Lutheran World Action and Home Mission projects. During 1953 Reformation also began contributing toward the support of a foreign missionary through the congregation and Sunday school in the amount of $600 per year. (*The pastor is Dr. Wynne C. Boliek.* ED.)

THE LUTHERAN LAYMEN'S MOVEMENT held its semi-annual meeting in Columbia Jan. 17-18. The coming of this group of laymen gives a new stewardship emphasis in the Columbia area. WYNNE C. BOLIEK

TEXAS:

## Evangelism Committee Meets in Austin

AUSTIN—The evangelism committee of synod met in Austin on Jan. 4. Present were Pastors Philip Wahlberg, chairman, Corpus Christi; F. E. Eilers, Swiss Alp; Robert Arnold, Waco; and Miss Billie Grace Ungerer, Austin.

Among important decisions made was the formulation of plans for the holding of a preaching mission school at St. Luke's Church, San Antonio, Feb. 4, 9:00 A.M. to 5:30 P.M., for all Lutheran pastors in Texas.

DR. FRANKLIN KOCH, executive secretary of the ULCA Board of Social Missions, and Pastor Lloyd Jacobson, director of evangelism for the board, will lead the sessions.

Preceding this school, the entire synodical mission committee will meet Feb. 3 at 2:00 P.M. Dr. Koch and Pastor Jacobson will be present to give the synodical committee an overall view of the work of Social Missions in the ULCA.

On Feb. 5 a group of five pastors and laymen selected by the Board of Social Missions will meet with the synodical social missions committee and the two church leaders for the purpose of evaluating evangelism in the Texas Synod.

ALSO MEETING in Austin on Jan. 4 was the committee on home missions. Present were: Pastors John Schedler, Victoria; Paul Bechter, Yoakum; Royal Lesher, president of synod, Austin; Harry Pitts, San Antonio; and C. H. Warner, Austin.

This committee gave the "go ahead" signal for the surveying of two cities this month with the view of determining whether to establish missions there.

The survey in Amarillo was to be conducted Jan. 4-9 by Pastors Frank Wagner, Goliad; James Vorkoper, Weesatche; and Harold Muffley, Miles.

ON JAN. 9 and 10, 40 young people from Houston ULCA churches, recruited by Sister Bernice Pantel and Bernard Kern, con-

## WELFARE

LUTHERAN HOME at Topton, Pa., will convert a two-story brick building formerly used for school purposes into a cottage for boys. A contract for alterations has been awarded to a Reading, Pa., firm, and work will be completed by spring. The Home has announced that it will be glad to discuss details with any individuals or church groups interested in furnishing one or more rooms.

LUTHERAN WELFARE SERVICE, Toledo, Ohio, held its 42nd annual meeting recently, elected the Rev. Gerald Ferne of Williston, Ohio, president of the board of trustees, succeeding Mr. Raymond Carlson.

ASSOCIATED LUTHERAN WELFARE, Seattle, Wash., organized on June 22, 1944, will observe its tenth anniversary this year. Plans are being made to observe the milestone in a special way.

LUNDBERG MEMORIAL HOSPITAL at Creighton, Nebr., which was opened for the first time last summer, already has an auxiliary of nearly 450 members—more than any of the 48 other institutions operated by the Lutheran Hospitals and Homes Society, according to the society's offices in Fargo, N. D.

INNER MISSION SOCIETY of Baltimore has published a 36-page booklet entitled "Church Agency in Community Service," recording the fortieth year of Inner Mission growth and expansion.

LUTHERAN WELFARE SERVICE, Toledo, Ohio, will send its executive director, George Westby, and Mrs. Edith Virtue, caseworker, to speaking engagements at the Atlantic-Central Regional Convention of the Lutheran Welfare Conference, meeting in Columbia, S. C., Feb. 25 and 26.

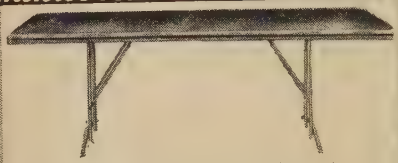
LUTHERAN WELFARE Society of North Dakota will hold its annual business meeting Feb. 24 at Olivet Church, in Fargo. There have been several staff changes within this organization recently, including the placing of Miss Alice Otsea of Bismarck as a caseworker to fill a vacancy created by the departure of Mrs. Stan Frank.

**TEXAS . . .**

ducted a survey in Tyler as the first step in establishing a mission in that city.

MRS. HUGH LEIPER, synodical chairman of the parish education committee, and active member of Crestview Church in Waco, attended the conference of parish education secretaries in Cincinnati Jan. 20 and 21. KERMIT E. VOELKEL


**Monroe FOLDING BANQUET TABLES**



If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations

THE MONROE COMPANY 30 CHURCH ST COLFAX, IOWA

**Your Choice**

**BROWNELL'S BIBLE LAND TOURS**

(Oldest private tour company in America)

Ten tours by steamer; ten tours by air. Designed for Pastors, Bible Students, Church Groups.

ALL TOURS WILL OPERATE

Write

**Pastor Raymond Shaheen**
**Messiah's Lutheran Church**
**South Williamsport, Pa.**

Enroll now in Pastor Shaheen's personally conducted group, leaving New York, July 18.

**"BRITEWHITE" TABLE COVERS**

The roll with hundreds of uses: BANQUETS, PICNICS, CHURCH SOCIALS, Lodge Parties, Schools, Factory Lunches. Hospitals, in the home, DOWN THE AISLE AT WEDDINGS, etc. Heavy embossed paper. SOFT-SANITARY-DURABLE, with NEW WET STRENGTH. 40" x 300' rolls ONLY $4.45 POSTPAID. Payable after receipt. Gibbie Bros. Company, Dept. L, Box 837, Milwaukee 1, Wisc.

**BOOK MANUSCRIPTS INVITED**

If you are looking for a publisher, send for our free, illustrated booklet titled *To the Author in Search of a Publisher*. It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet LR. It's free.

VANTAGE PRESS, Inc., 120 W. 31 St., N. Y. 1
*In Calif.: 6356 Hollywood Blvd., Hollywood 28*


**NEW YORK:**

## Cohocton Parish Hall Dedicated by Kreider

A NEW parish hall has been dedicated at Zion Church, Cohocton. Dr. Eugene C. Kreider, home mission superintendent of synod, delivered the dedicatory sermon.

ON OCT. 25 the Rev. William A. Rowen was installed as pastor of the new mission congregation, St. Timothy's, located on Grand Island . . . Early in October St. John's congregation of Gardenville honored their pastor and his wife, the Rev. and Mrs. Ivar O. Iverson, on their 25th wedding anniversary with gifts and a reception . . . Sigmund Kvamme, organist and choir director of Holy Trinity Church, Buffalo, played a dedicatory recital on the new Wicks organ at Zion Church, Clarence Center . . . Pastor Everett F. Wright said that this new organ is the first of several steps preparing for the 100th anniversary of the congregation to be held early in 1954 . . . The Rev. John W. Roberts, Jr., has accepted a call to become pastor of Grace Church, Buffalo, beginning his pastorate on Nov. 15. Following his graduation from the Philadelphia Seminary in 1950 he organized St. Mark's Church, Cold Springs, and served as pastor to this date.

## DECEASED

### Mrs. C. E. Buschman

Mrs. Gertrude Rupp Buschman, a United Lutheran missionary to Liberia for 36 years, died Jan. 9. She was 69.

Mrs. Buschman's long career in Liberia, one of the longest of any ULC missionary in that field, began in 1915. She went as a teacher at the Emma V. Day School. In 1920 she was married to the Rev. C. E. Buschman, a fellow missionary, who died in 1921. In recent years, she had engaged in evangelistic work in the far interior of Africa, around Zorzor and other remote centers.

She had retired from missionary work in

1951 and had been living with a sister, Miss Mabel Rupp, in Steelton, Pa.

Surviving are a sister, a stepson and a stepdaughter.

The funeral service was conducted in Steelton Jan. 12 by the Rev. Arthur L. Eves and Dr. Viggo Swenson of Harrisburg, who represented (as a member) the Board of Foreign Missions of the United Lutheran Church. Burial was in Steelton.

### Mrs. Claude E. Schick

Mrs. Martha Brehob Schick, wife of the Rev. Claude E. Schick, secretary of the Ministerium of Pennsylvania, died suddenly while shopping in downtown Philadelphia on Jan. 15. She was 50.

Born in Indianapolis, Ind., Dec. 29, 1903, she was married to Pastor Schick April 26, 1932, and served with him in his pastorates in Haddonfield, N. J.; Philadelphia, Spring City, Pa., and as he served as director of Philadelphia's Lutheran Service Center until 1946 when he became assistant to the officers of the Ministerium.

She was organist at Grace Church, Wyndmoor, for a number of years, and a member of the Philadelphia Seminary Women's Auxiliary.

Surviving are her husband; two sons, Edgar B. Schick and Robert Wm. Schick; her mother, Mrs. Minnie Brehob, of Cincinnati, Ohio; four brothers, Fred H. Brehob, Cincinnati, Ohio; William Brehob, Walter H. Brehob and Alvin Brehob, all of Indianapolis, Ind.

The funeral service was conducted Jan. 18 in St. Michael's Church, Philadelphia, by Ministerium President Charles M. Cooper assisted by the Rev. Leon N. Zahn and the Rev. W. Chester Hill. Interment followed at Trappe, Pa.

### Mrs. John Schrader

Mrs. Emma Louise Schrader, wife of the Rev. John Schrader, retired pastor of the Midwest Synod, died in Lipscomb, Texas, Oct. 20. She was 74.

Born in Hannover, Germany, Aug. 1, 1879, she came to the United States in 1893 and married Pastor Schrader in 1910.

A truly beautiful Reference Bible

*Oxford's*

NEW **Long Primer**

*Bible*

One of your favorite Bibles has been completely re-designed, offering you a larger, bolder, clearer Long Primer type that is more beautiful and easier to read than ever before. These self-pronouncing Bibles contain 100,000 chain references, 14 maps, an index to the books of each Testament, and an alphabetical index to all the books of the Bible.

Printed on *Ultrathin Oxford India Paper,* New Long Primer Bibles are wonderfully thin and easy to handle. Each handsome and durable style measures 5-13/16 x 8-3/4", and all have round corners and red-under-gold edges.

**04660x** Morocco, levant grain, half circuit, leather lined, ¾" thick. $19.00

**04683x** Concordance edition. French Morocco, divinity circuit, 1" thick. $14.00

**04680x** As above, Morocco, levant grain, half circuit, leather lined. $20.00

**04964x** Cyclopedic Concordance edition. Morocco, levant grain, half circuit, leather lined, 1" thick. $21.00

*At your bookstore*

**OXFORD UNIVERSITY PRESS**

**114 Fifth Avenue, New York 11, N. Y.**

*America's Gift Bible Since 1675*

Surviving are her husband, a daughter, three sisters and two brothers.

The funeral service was held in Lipscomb Oct. 22 by the Rev. A. Duis. Interment was in Hanover, Kansas, with graveside services conducted by Pastors J. N. Marxen and W. E. Welchert.

### Rev. Georg E. J. H. Spohr

The Rev. Georg Ernst Jean Heinrich Spohr, retired pastor of the Western Canada Synod, died in Winnipeg, Manitoba, Canada, Dec. 18. He was 76.

Born Nov. 3, 1877, in Kassel, Germany, he trained for militia officership, went to Canada in the summer of 1899 to serve with the Royal Mounted Police in Calgary. Later, he taught in bi-lingual schools in Southern Manitoba, then entered Luther Seminary, St. Paul, Minn. He was graduated cum laude in 1906 and was ordained the same year and accepted a call to Christ Church, Winnipeg. In 1910, he began serving as a field missionary in southern Saskatchewan and Alberta and organized many missions. He served pastorates in Saskatchewan and Manitoba, winding up his ministry with a 15-year pastorate at St. John's Church, Winnipeg. He retired in 1946.

During his ministry, he was secretary of the Canada district of the old Ohio Synod, president of the Manitoba Conference.

Surviving are his wife, Mrs. Else Hermine Schlame Spohr, four sons and three daughters.

The funeral service was conducted Dec. 22 in St. John's Church, Winnipeg, by the Rev. O. Winter assisted by the Rev. F. W. Lenz.


**JACKSONVILLE, FLORIDA**
(The Gateway City)
**ST. MARK'S LUTHERAN CHURCH**
3976 Hendricks Ave., Rt. 13
Paul K. Nordsiek, Pastor
invites you to
Worship Services 8:30 & 11:00 A.M.
Sunday School (all ages) 9:45 A.M.

In NEW YORK worship at
**HOLY TRINITY LUTHERAN CHURCH**
Central Park West at 65th Street
Robert D. Hershey, Pastor
9:00 A.M.—MATINS
11:00 A.M.—THE SERVICE
Musical Vespers as announced in local papers.

IN MIAMI
**St. Paul's**
**Lutheran Church**
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.


## CHANGES OF PASTORATE

### CENTRAL PENNSYLVANIA

SINGER, JAMES M. From Christ Second Church, Altoona. To St. Matthew's Church, Bloomsburg.

### GEORGIA

CARPENTER, CECIL W. From Reformation Church, Savannah. To Messiah Church, Decatur.

HARTMAN, WILLIAM R. From Good Shepherd Church, Garden City. To South Macon, mission developer.

### MARYLAND SYNOD

SELTZER, PHILIP. From Easton-Cordova parish. To St. Mark's Incarnation Church, Washington, D. C.

SHEALY, JAMES L. From Baltimore Lutheran Inner Mission Society, counsellor. To St. Paul's Church, Lutherville.

YINGLING, WILLIAM J. From New Jerusalem Church, Lovettsville, Va. To St. Paul's Church, Frostburg.

### NORTHWEST SYNOD

CLEMENT, C. JAMES. To Pentecost Church, Milwaukee, Wis., assistant pastor.

### OHIO

LAMBERTUS, FREDERICK S. From First

Church, Xenia. Retirement.

SCHMIDT, JOHN. From Geneva, Switzerland (Lutheran World Federation). To Indianola Church, Columbus. 222 East Lane Ave.

SOUTH CAROLINA

KESTER, M. L. From Ehrhardt parish. Retirement.

NORTH CAROLINA

BARGER, GLENN L. From Camp LeJeune, chaplain. To St. Stephen's Church, Hickory.

BERNHARDT, CHARLES E. From St. John's Church, Asheboro. To St. Matthew's Church, Wilmington.

LINDLER, JOHN D. From Grace Church, Hendersonville. To Mt. Gilead Church, Mt. Pleasant.

MORGAN, JOHN L. From Richfield parish. To Sardis Church, Hickory.

PATTERSON, CHARLES R. From St. Stephen's Church, Hickory. To Messiah Church (Longview), Hickory.

PLEXICO, T. C. From Union Church, Salisbury. To Jacksonville, mission developer.

WISE, W. DAVID. From St. Andrew's Church, Concord. To St. John's Church, Asheboro.

## ULC CALENDAR

FEBRUARY

1-4. California Synod. Trinity Church, Long Beach


**THE HOTEL RITZ**

701 Third Ave. So., St. Petersburg, Fla.

A very pleasant small resort hotel, with private bath, steam heat and parking

**Moderate rates**

Write for Reservation and Information

**THE LANKENAU SCHOOL**

Boarding and Day School for Girls.
Pre-School through High School

- **Fully Accredited**
- **Beautiful Campus**
- **College Preparatory or General Courses**

Write

Sister Lydia Fischer

3201 West School House Lane. Phila. 44, Pa.

**Clara Maass Memorial Hospital**

(Lutheran Memorial Hospital)

**School of Nursing**

Three-year accredited course,
School affiliated with Upsala College.

Applications now being considered for September 1954 and 1955

For full information
Write to
Director of Nursing

**CLARA MAASS MEMORIAL HOSPITAL**

Newark, New Jersey

**LUTHERAN TRAVEL SERVICE**

Lutherans are visiting Europe every summer in large numbers. There is no better way for them to travel abroad than to join a well-planned and well-managed tour. Our escorted European tours, in conjunction with The American Express Travel Agency, give the best in travel service Europe has to offer, at moderate prices. We aim to anticipate your special travel needs! Write for further information and tour folders.

**LUTHERAN TRAVEL SERVICE**

St. Olaf College Northfield, Minnesota

# IN CONCLUSION . . . . . .

EASTER COMES late this year. It falls on April 18. Because the festival is on the Sunday following the first full moon of spring, it can come any time between March 22 and April 25. Tradition states that this time was selected so pilgrims might have the benefit of moonlit nights as they journeyed to Jerusalem to observe the holiday. The brightness would enable them to travel at night and would also help protect them against surprise attacks by bandits.

Since the length of the Lenten season is always the same, and since Epiphany is a fixed date (Jan. 6), the Epiphany season becomes the accordion which is either lengthened or contracted by the date of Easter. In some church years there is only one Sunday after the Epiphany. On other rare occasions there may be as many as five. This year there are four. Usually this season is associated with missions and the idea of spreading abroad the knowledge of God's glory.

ONE OF THE VALUES of the longer Epiphany season this year is the attention it directs toward the epistle lessons. The 12th and 13th chapters of Romans provide the epistles for the four Sundays after the Epiphany. They include some straight-from-the-shoulder admonitions about Christian living in a secular world that apply with strange aptness to our present situation. If Rome was a sinful, worldly, immoral city, it has some counterparts today. The advice given to the struggling Christians in the ancient capital has a strong modern application.

For example, the Roman Christians were urged to present their bodies as a living sacrifice, holy and acceptable to God. This evidently meant that they were to live clean, decent lives and not fall into conformity with the lustful practices prevalent in the city.

To do this is only reasonable, the writer pleads, although his plea is lost in the rather meaningless R.S.V. translation which makes him say that this kind of ethical living is "your spiritual worship." Earlier translations said that leading a holy life was "your reasonable service."

The point is clearly made that if we claim really to be Christians, it's only reasonable that we try to live like Christians should. The things we do proclaim more loudly than words whether or not we are devoted to Christ. If we say that we're Christians, but live exactly like non-Christians, we are deluding ourselves but not fooling God.

THE WHOLE TENOR of that 12th chapter of Romans (and you ought to read it for yourself) applies to today's world. We're in it by God's will. There's no escape from our surroundings. God doesn't approve of cloisters or convents as an escape from worldly temptations. But we are not to be overcome by the world. Our efforts ought to make it a better place. Our neighborhoods ought to show improvement because we live in them.

Our mission is clearly defined. We live in a world where there's a lot of evil. Our God-given task is to overcome that evil with good.

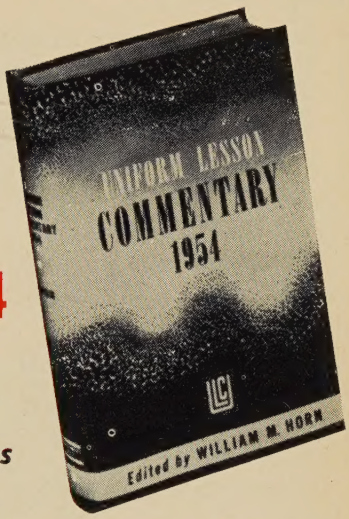
When we try to do this, we will show forth the glory of God in our own lives. We'll be the lights in the dark that God expects us to be. And in that way we'll carry out the message of this Epiphany season. The longer the season—and such a spirit—lasts, the better off we'll all be.

—ALBERT P. STAUDERMAN

*It's not too late to order*

*the*

# UNIFORM LESSON COMMENTARY 1954




***Especially for Users of the Augsburg Uniform Series***

Here is the first annual edition of a commentary on the International Sunday School Lessons for Teachers and Pupils. This one resource book contains all the information necessary to do a better job of teaching. The UNIFORM LESSON COMMENTARY makes use of the newer teaching methods to present and preserve the timeless truths of the Bible. You will welcome this addition to your course of instruction which keeps pace with the recent developments in religious education. Every Sunday, let four prominent twentieth-century Bible scholars help you present the lesson to your class. **$2.75**

THE AUTHORS

The Rev. Albert H. Keck, Jr.
The Rev. Charles M. Cooper, Ph.D.
The Rev. Theodore L. Fischer
The Rev. Robert W. Stackel, D.D.

EDITED BY

William M. Horn

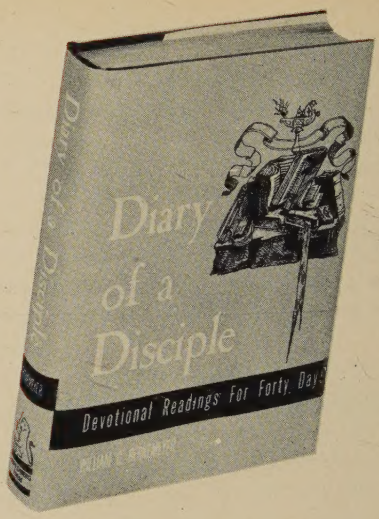
***Order Your Copies Now from the Lutheran Bookstore Nearest You***

**THE UNITED LUTHERAN PUBLICATION HOUSE**

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St. Chicago 2, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hampton St. Columbia 1, S. C.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
237 King Street W. Kitchener, Ontario, Canada
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa

*The diary*
*of an unknown witness*
*who faithfully records*
*the miraculous events*
*of Gospel times*




# DIARY of A DISCIPLE

WILLIAM C. BERKEMEYER

***Devotional Readings for the Forty Days of Lent***

**The diary form of this Lenten devotional book leads us in imagination to the viewpoint of an unknown witness faithfully recording the miraculous events of Gospel times. From his first contact with the Galilean after His baptism to the nightmare of Golgotha, the doubts and the final triumph, this unnamed disciple is fascinated by the Teacher and feels compelled to learn from Him.**

**The diary entries, forty in number, are designed to be read each of the forty days of the Lenten season. The passages recreate the conflicts in the minds of those witnesses, revealing them to be as current today as they were nearly two thousand years ago.**

**$1.75**
**By Mail $1.90**

Order now from these stores

**UNITED LUTHERAN PUBLICATION HOUSE**
1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St.
Chicago 2, Ill.

610 Smithfield St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

17 W. Franklin St.
Baltimore 1, Md.

3103 W. Sixth St.
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

237 King Street W.
Kitchener, Ontario, Canada

219 W. Sixth St.
Austin 1, Texas

805 Locust St.
Des Moines 9, Iowa

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free